

ACT OF PARLIAMENT

RATIFYING THE
CONFESSION of FAITH
AND SETTLING
PRESBYTERIAN CHURCH GOVERNMENT

At the Revolution, *Anno* 1690.

LIKEWISE

The Act Rescinding the Act of *Supremacy*. The
Act restoring Presbyterian Ministers. Two
Acts *Rescissory* rescinding all the persecuting
Acts and Laws made against the suffering
Presbyterians from the *Restoration* to the
Revolution.

WITH

Some REMARKS upon the same, shewing how Religion
was restored and established at the *Revolution*, proving
that the Act *Rescissory* is rescinded, and that the true
Religion, mentioned in the *Burges's Oath*, and notional-ly
professed in the several Reforming Periods of this Church,
is presently professed and authorised by Law.

G L A S G O W.

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P A R L I A M E N T, &c.

The Coronation Oath of Scotland, contained in the Eighth Act of Parliament 1567, sworn by King James VI. King Charles I. and II. and by King William and Queen Mary, at their Acceptance of the Crown of Scotland, and inserted in the National Covenant.

WE William and Mary, King and Queen of Scotland, faithfully Promise and Swear; by this our solemn Oath, in presence of the Eternal God, That during the whole course of our Life, We will serve the same Eternal God, to the utmost of our power, according as he has required in his most holy Word, Revealed and contained in the Old and New Testament: And according to the same word, shall Maintain the *true Religion* of Christ Jesus, the Preaching of his holy Word, and the due and right Ministration of the Sacraments now Received and Preached within the Realm of Scotland; and shall Abolish and Gainstand all false Religion, contrary to the same, and shall Rule the People committed to our Charge; according to the Will and Command of God, Revealed in his aforesaid Word, and according to the loveable Laws and Constitutions, received in this realm, no ways Repugnant to the said word of the Eternal God; and shall procure to the uttermost of our power, to the Kirk of God and whole Christian People, true and perfect peace in all time coming; that We shall preserve and keep inviolated, the Rights and Rents, with all just priviledges of the Crown of Scotland; neither shall We Transfer nor Alienate the

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same;

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same; that We shall forbid and Repress in all Estates and Degrees, Reife, Oppression, and all kind of wrong; and We shall Command and procure; that Justice and Equity in all Judgements, be kepted to all Persons without Exception; as the Lord and Father of all Mercies, shall be Mercifull to us: And We shall be careful to Root out all Hereticks and Enemys to the true worship of God, that shall be Convict by the true Kirk of God, of the foresaids Crimes out of our lands and Empire of Scotland; and We faithfully Affirm the Things above written by our solemn Oath, signed by us at *Whitehall* the Eleventh Day of *May* One Thousand Six Hundred, fourscore and nine Years.

WILLIAM R.
MARY R.

*Part of King William's Letter to the Convention of Estates,
declaring he had accepted the Crown and taken the Oath.*

WILLIAM R.

My Lords and Gentlemen,

THE Commissioners sent by you, have presented your Letter to us, with your Petition, or Claim of Right, the Grievances, and your Address for turning you into a Parliament, which were all read in our Presence: After which the Queen and we did take and sign the Oath tendered to us by your saids Commissioners, which (by Gods Assistance) we will religiously observe.

At our first engaging in this Undertaking, we had Particular Consideration and regard for *Scotland*, and therefore we emitted a Declaration for that, as well as that Kingdom, which we intend to make good and effectual to you and you shall always find us ready to protect you, and assist you in making such Laws as may secure your Religion, Liberties, and Properties, and prevent or redress whatever may be justly grievous to you.

We shall never believe that the true Interest of the People and the Crown, can be opposite; and shall always account that our greatest Prerogative to enact such Laws as may promote Truth Peace and Wealth in our Kingdoms given at our Court, at Hampton-Court the seventeenth Day of *May*, one thousand six hundred and eighty nine, and of our Reign the first year. —

By His Majesties Command,

MELVIL.

Ad

ACT Rescinding the first Act of the second Parliament 1669

April 25 1690.

OUR Sovereign Lord and Lady the King and Queen's Majesty's, taking into their serious Consideration, that by the second Article of the Grievances presented to their Majesty's, by the Estates of this Kingdom; it is declared, that the first Act of the second Parliament of King Charles the second, Entituled, Act asserting his Majesty's Supremacy over all Persons, and in all causes Ecclesiastical, is inconsistent with the Establishment of the Church Government now desired, and ought to be Abrogate. Therefore their Majesty's with advice and consent of the Estates of Parliament, do hereby Abrogate, Rescind and Annul the foresaid Act, and declares the same in the whole heads, Articles and Clauses thereof, to be of no force or effect in all time coming.

ACT Restoring the Presbyterian Ministers, who were thrust from their Churches since the first day of January 1661.

April 25. 1690.

FOr as much as, by an Act of this present Parliament, relative to, and in prosecution of the claim of Right, Prelacy, and the Superiority of Church Officers above Presbyters, is abolished: And that many Ministers of the Presbyterian Perswasion, since the first of January, one thousand six hundred sixty one, have been deprived of their Churches, or banished for not conforming to Prelacy, and not complying with the Courses of the Time. Therefore their Majesties, with Advice and consent of the Estates of Parliament, ordain and appoint, that all these Presbyterian Ministers, yet alive, who were thrust from their charges since the first day of January, one thousand six hundred sixty one, or banished for not conforming to Prelacy, and not complying with the Courses of the Time, have forthwith free access to their Churches, that they may presently exercise the Ministry in these Paroches, without any new call

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call thereto; and allows them to bruike and enjoy the Benefices and Stipends thereunto belonging, and that for the whole ~~Cropt~~ one thousand six hundred eighty nine, and immediately to enter to the Churches and Manſes, where the Churches are vacant, and where they are not vacant then their entry thereto is declared to be half of the Benefice and ſtipend, due and payable at *Michaelmaſs* laſt for the half year immediately preceeding, betwixt *Whitſunday* and *Michaelmaſs*; declaring that the preſent incumbent ſhall have right to the other half of the ſtipend and Benefice payable for the *Whitſunday* laſt by paſt; and to the effect that theſe Miniſters may meet with no ſtop or hinderance, in entering immediately to their charges, the preſent incumbents in ſuch Churches, are hereby appointed, upon intimation hereof, to deſiſt from their Miniſtry, in theſe Paroches, and to remove themſelves from the Manſes and Glibes thereunto belonging, betwixt and *Whitſunday* next to come, that the Presbyterian Miniſters formerly put out, may enter peaceably thereto. And appoints the Privy Council to ſee this Act put to Execution.

ACT Ratifying the Confession of Faith and ſettling Presbyterian Church Government.

June 7 1690.

OUr Sovereign Lord and Lady, the King and Queen's Maſteſty, and three Eſtates of Parliament, conceiving it to be their bound duty, after the great deliverance, that God hath lately wrought. 1 for this Church and Kingdom, *In the firſt place*, to ſettle and ſecure therein, the true Proteſtant Religion, according to the Truth of God's Word, as it hath of a long time been profeſſed within this land. As alſo, the Government of Chriſt's Church within this Nation, agreeable to the Word of God, and moſt conducive to the advancement of true Piety and Godlineſs, and the eſtabliſhing of peace and Tranquillity within this realm; And that by an Article of the claim of Right, it is declared, that Prelacy, and the Superiority of any Office in the Church above Presbyters, is and hath been a great and inſupportable Grievance and Trouble to this Nation, and contrary to the inclinations of the General

nerality of the People, ever since the Reformation, (they having Reformed from Popery by Presbyters,) and therefore ought to be abolished; Likeas by one Act of the last Session of Parliament Prelacy is abolished. Therefore their Majestys, with Advice and Consent of the said three Estates, do hereby Revive, Ratifie, and perpetually confirm *all Laws, Statutes and Acts of Parliament*, made against, *Popery, and Papists*, and for the Maintainance and Preservation of the true Reformed Protestant Religion, and for the true Church of Christ, within this Kingdom, in so far as they confirm the same, or are made in Favours thereof. Likeas they by these presents, ratifie, and establish the Confession of Faith, now read in their presence; and Voted, and Approven by them, as the publick and avowed *Confession* of this Church, containing the Sum and Substance of the Doctrine of the reformed Churches; Which confession of faith is subjoined to this present Act; As also, they do establish, Ratifie, and confirm, the Presbyterian Church Government and Discipline: That is to say, the Government of the church, by Kirk-Sessions, Presbyteries, Provincial Synods and general Assemblies, Ratified and Established by the 114 Act James VI Par. 12. Anno. 1592 Entituled *Ratification of the liberty of the true Kirk, &c.* And thereafter received by the general Consent of this Nation to be the only Government of Christ's Church within this Kingdom Reviving, Renewing, and Confirming the foresaid Act of Parliament, in the whole heads thereof Except that Part of it relating to Patronages, which is hereafter to be taken into consideration. And Rescinding, Annulling and making void the Acts of Parliament following, *viz. Act anent Restitution of Bishops*, James VI. Par. 18 Cap. 2. *Act Ratifying the Acts of the Assembly*, 1610 James VI Par. 21. Cap. 1. *Act anent the Election of Arch Bishops, and Bishops* James VI. Par. 22. Cap. 1. *Act Entituled, Ratification of the five articles of the General Assembly at Perth*, James VI Par. 23. Cap. 1. *Act Entituled, for the Restitution and Re-Establishment of the ancient Government of the Church by Arch Bishops and Bishops*. Charles II Par. 1. Sess. 2 Act 1. *Anent the constitution of a National Synod*, Charles II Par. 1 Sess. 3. Act 5. *Act against such as refuse to Depone against Delinquents* Charles II Par.

Par. 2. Sect. 2. Act 2. *Act Entituled, Act acknowledging and Asserting the Right Succession to the Imperial Crown of Scotland, Charles II. Par. 3. Act 2. Act Entituled Act on-ent Religion and the TEST, Charles II. Par. 3. Act 6.* With all other Acts, Laws, Statutes, Ordinances and Proclamations; and that in so far aliennary as the said Acts and others generally and Particularly above mentioned, are contrary or prejudicial to Inconsistent with, or derogatory from the Protestant Religion, and Presbyterian Government now established, and allowing and declaring, that the Church Government be established in the hands of, and exercised by these Presbyterian Ministers, who were Outed since the first of *January 1661.* For non-conormity to Prelacy, or not complying with the Courses of the Times and are now restored by the late Act of Parliament and such Ministers and Elders only as they have admitted or received, or shall hereafter admit or receive, and also that all the said Presbyterian Ministers have, and shall have right to the Maintainance, Rights and other Priviledges, by Law Provided to the Ministers of Christ's Church within this Kingdom, as they are, or shall be legally Admitted, to particular Churches.

Likeas, in Pursuance of the Premises, their Majestys do hereby appoint, the first Meeting of the General Assembly, of this Church as above Established to be at *Edinburgh, the third Thursday of October next to come, in this instant Year 1690.* And because, many conform Ministers, either have deserted, or were removed from Preaching in their Churches proceeding the thirteenth day of *April 1689.* and others were deprived for not giving obedience to the Act of the Estates made in the said thirteenth of *April 1689.* Entituled *Proclamation against the owning of the late King James; and appointing publick Prayers for King William and Queen Mary:* Therefore their Majestys with advice and consent foresaid, do hereby declare all the Churches, either deserted, or from which the conform Ministters were removed, or deprived as said is, to be vacant, and that the Presbyterian Ministers exercising their Ministry, within any of these Paroches (or where the last Incumbent is dead) by the desire or consent of the Paroch, shall continue their possession, and have Right to the Benefices and stipends, according to their entry in the year 1689, and in time coming

coming, ay and while the Church as now Established, take further Course therewith and to the Effect, the disorders that have happened in this Church, may be Redressed: their Majesties with advice and consent foresaid, do hereby allow the General Meeting and Representatives of the foresaid Presbyterian Ministers and Elders, in whose hands the Exercise of the Church Government is Established, either by themselves or by such Ministers and Elders as shall be Appointed and Authorized Visitors by them, according to the Custom and Practice of Presbyterian Government throughout the whole Kingdom, and several parts thereof, to try and purge out all insufficient, Negligent, Scandalous, and Erroneous Ministers, by due course, of Ecclesiastical Process and Censures; and likewise for Redressing all other Church disorders. And further it is hereby Provided, that whatsoever Minister, being conveyed before the said General Meeting, and Representatives of the Presbyterian Ministers and Elders or the Visitors to be appointed by them shall either prove Contumacious in not Appearing, or be found guilty, and shall be therefore Censured, whether by Suspension or Deposition, they shall *ipso facto* be Suspended from, or Deprived of their Stipends and Benefices.

The foresaid Confession of Faith follows in the printed Acts of Parliament.

ACT Rescinding the Laws for Conformity.

July 19 1690.

OUR Sovereign Lord and Lady, the King and Queen's Majesty, and the three Estates of Parliament, considering how necessary it is for the Well and Peace of this Kingdom, and of Christ's Church within the same, as now by Law established, That the Acts following be Rescinded: Do therefore Rescind, Cass, Annull, and make void the Act Charles II. Parl. 1. Sess. 2. Cap. 4. *Concerning Masters of Universities, Ministers &c.* Act 5 *Ibidem.* Concerning the Declaration to be signed by all Persons in publick Trust. Act Charles II, Parl. 1. Sess. 3. Cap. 2. *Against Separation and Disobedience to Ecclesiastick Au-*

thority. Act Cap. 3. *Ibidem*, Additional Act Concerning the Declaration, Act Charles II. Par. 2. Sess. 2. Cap. Against Conventicles. Act Cap. 6. *Ibidem*. Against Disorderly Baptisms. Act Cap. 7. *Ibidem*. Against Separations; and Withdrawing from the publick Meetings of Divine Worship. Act Charles II. Par. 2. Sess. 3. Cap. 9. Against unlawful Ordinations. Act Charles II. Par. 2. Sess. 3. Cap. 17. Against Keepers of Conventicles, and withdrawers from Publick Worship. Act Charles II. Par. 3. Cap. 4. for securing of the Peace of the Country. Act James VII. Par. 1. Sess. 1. Cap. 6. Obliging Husbands to be lyable for their Wive's Fines, Act Cap. 8. *Ibidem*. Against Preachers at Conventicles and Hearers at Field Conventicles. Act Cap. 24. *Ibidem*. Ordering that Tennants be obliged by their Tacks to live regularly; and Generally all other Acts, Clauses and Provisions, in Acts whatsoever made since the Year 1661, Inclusive, against Non-conformity, or for Conformity to the Church, and Government thereof, as then Established under Arch-Bishops and Bishops.

ACT Rescinding several Acts of Parliament.

July, 19. 1990.

OUR Sovereign Lord and Lady, The King and Queen's Majesty's, and the three Estates of Parliament, Considering, That during these late Years by past, several Acts of Parliament have been made, which are now either useless, or found to be hurtful, Do therefore, Rescind, Cass, Annull, and make Void, in all Time coming, the Acts of Parliament following viz Act Charles II. Par. 1. Sess. 1. Cap. 17. *Anent a Solemn anniversary Thanksgiving*; with the Act Charles II. Par. 2. Sess. 3. Cap. 12. to the same Purpose Act Charles II. Par. 1. Sess. 2. Cap. 25. for Denouncing Excommunicate Persons, And Par. 1. Sess. 3, 23, *anent sentences of Excommunication*; with all other Acts of the same import; and but Prejudice of this Generality, all Acts enjoyning Civil Pains upon Sentences of Excommunication. Act Charles II. Par. 3. Cap. 6. *anent Religion and the TEST*. Act Cap. 18. *Ibidem*.

Ibidem. Asserting his Majesty's Prerogative, in Point of Jurisdiction; with the Acts following, made during the Reign of the late King *James viz.* In the first Session of his first Parliament Act 2, Except in so far as Concerns the Annexation of the Excise to the Crown. Act 5, 6, 7, 8, 11, 13, 16, 17, 23, 25, 26, 27, 30, 36, 37, 40, and 42, all past in the Session of Parliament; As Likewise in that 2. Session of that Parliament. Act 1, 6, 7, 9, 13, 26, 27, 28, all past in that Parliament; with an unprinted Act also past therein, Rescinding a former Act Annexing the Lands and Barrony of *Tarbot* in the shire of *Cromarty*: Declaring Likewise, Their Majesties with consent foresaid hereby Declares, the whole foresaid Acts hereby Rescinded, to be of no Avail, Force, Strength, nor Effect in Time coming.

S O M E R E M A R K S U P O N

The foregoing ACTS of PARLIAMENT.

R E M A R K I.

THE Design of printing the Act of Parliament 1690, ratifying the *Confession of Faith*, and Settling and establishing *Presbyterian Church Government*, with the following *Remarks* upon the same at this Time, is for the Defence, and Vindication of the said Act, from the Malicious

cious and groundless Aspersions of Adversaries, and setting in the Matter in a true Light, according to the Reformation Principles of the *Church of Scotland*, and the Laws of this ancient Kingdom, to which the very reading of the foregoing Acts of Parliament is a full, sufficient, and complete, Answer: And the following *Remarks* are a further Refutation and Confutation of these Malicious and groundless Aspersions most unjustly cast upon these Acts, and other Acts of Parliament made since the Revolution. And what is more strange and surprising, is to hear those who pretend to be adhering to Reformation Principles, wrangling, pleading, explaining, and stretching the Laws both against themselves and our Reformation Principles, contrary both to Scripture, Reason, Law, and the Principles of our worthy Reformers, who interpreted, explained and plead the Laws quite otherwise Instance.

In *Calderwood's Church History*, page 193, after Animadversions of Offences conceived upon the Acts of Parliament made *Anno 1684*, presented by the Commissioners of the Kirk to the King's Majesty, at the Parliament holden at *Linlithgow* in *December 1595*. a Supplication was presented by them, wherein they say, when speaking of the true Interpretation of Laws, "The Law itself saith, They
" that may speak plainly in making of Laws, contracts, or do
" any such thing, and speak obscurely and ambiguously
" such Contracts and Laws are to be expounded against the
" Maker or former, *quia potuerunt apertius dicere*," because they could speak more plainly.

And to confirm this, the Author of the Inquiry into the Method of setting Parishes, conform to the Acts and Practice of the *Church of Scotland*, page 39 "It is a Principle
" in the Interpretation of all Laws, says the Author, that
" these Laws which favour natural Liberty in the free Exercise of our Right are to be extended, but these which
" seem to restrain natural Liberty are *stricti juris*, that is,
" intitled to no Extension beyond what is expressed in their Statute. And if these Statutes which restrain Men's
" natural Right, are so odious in the Eye of the Law, as
" that by a strict Interpretation, they are allowed to
" mean nothing but what is expressed, in so much, that
" if the Expression is in the least doubtful, the Presump-
tion

"tion still runs in Favours of the Right restrained, much more must it be so when a spiritual Right is so restrained, as being more odious and unwarrantable than any such restraint, of civil Right can be." The Author makes a considerable Use of this through the following Part of the Pamphlet. See also *Bayne's* Notes, page 5. To the same purpose, all which are very good Interpretations, and Explanations of Laws and how we should read and understand the same.

So that all Laws are to be explained and interpreted in Favours of the Subjects, for whom the Law is made, and not in Favours of the Laws themselves, or the makers thereof; and it is a received and agreed to Principle among all Men that when Words, Actions, or Laws among Men, can bear a good Sense or Meaning, that we should not put a bad Meaning or Sense upon the same, or make them speak, what perhaps the Makers thereof never thought upon, or intended, and what they would have publicly disowned were they alive to do it. *Affected Ignorance*, refusing necessary Knowledge and wilful Rebellion against the Light received, are both alike detestable before the Lord: We should call no Acts or Periods either better or worse than they really are.

The Act rescinding the blasphemous Act of Supremacy is made in redressing one of the Articles of Grievances represented by the Commissioners of the Convention of Estates of the Kingdom of Scotland, to King *William* and Queen *Mary*, to be redressed in Parliament at their taking the Coronation Oath of Scotland, and receiving and accepting the Claim of Right of Scotland, which Claim of Right and Coronation Oath is ratified by the 13 and 21 Acts of the Convention of Estates, dated *April* 11. 18. 1689. and ratified in the first Act of the first Parliament at the *Revolution*, dated *June* 5 the same 1 Parliament and by this Act rescinding the Act of Supremacy, in Prosecution of the said Claim of Right, and Articles of Grievances, all the Tyranny and Arbitrary Government of that persecuting Period, from the *Restoration* 1660. to the *Revolution* 1688. is plainly condemned and rescinded; in regard that it was in Prosecution of this usurped Blasphemy, Tyranny, and Arbitrary Government that

that all the Tyranny and Persecution which took place in that persecuting Period was carried on.

There are many so wilfully blind and ignorant of the very History of the Affairs of the *Revolution Settlement*, and hardened in their Unbelief of the *Truth*, that they have obstinately denied that the Act of *Supremacy*, was ever rescinded to this Day, or that ever King *William* and Queen *Mary* took the ancient Scots Coronation Oath to maintain the *True Religion* at the *Revolution*: But the foregoing Act, rescinding the Act of *Supremacy*, and of King *William* and Queen *Mary's* Coronation Oath printed above, may clearly convince them of their Mistake, if they will be convinced with the Truth.

But none are so blind as those who will not see, a strong Instance of which I lately had from a certain Person who said, that although he had the Act Rescinding the Act Rescissory in his hands he would not believe it which wilful Rebellion against the Light is both a Proof of the most affected Ignorance and at the same Time very detestable in the sight of the Lord, too much of which universally prevails in this Nation at this present day.

R E M A R K II.

THE Act restoring the Presbyterian Ministers who were thrust from their Churches, since the first of *Jan.* 1661. is another plain condemning the Tyranny and Persecution of these suffering Presbyterian Ministers, who suffered for bearing publick Testimony for the Interest, Cause, Covenant, and Work of Reformation, and against Prelacy, Tyranny, and other sinful Courses of that Persecuting Period: And the restoring of these Ministers who had carried on that glorious covenanted Work of Reformation in the Church of *Scotland*, in that Covenanting and reforming Period, from 1638 to 1650. to their Churches and stipends, upon their former Relation, without any new call, was a plain Homologation, Corroboration, and Approbation of the covenanted Work of Reformation, attained unto, professed, and happily established by Law in the Church

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Church of *Scotland*, in that reforming covenanting Period, and is a plain disregarding, condemning, rescinding, and abolishing, the *Act Rescissory*: for the foresaid Act 1690. declares, that all these suffering Presbyterian Ministers who were then alive, who had been thrust from their Charges since the first of *Jan.* 1661. or banished for Non-conformity to Prelacy, and not complying, with the sinful Courses of the Times, have forthwith free Access to their Churches, that they may presently exercise their Ministry in these Paroches where formerly they had been settled in the reforming Period, without any new call thereto, before the *Act Rescissory* had a being: And they having been settled in their *Paroches* before the said *Act Rescissory* had a being, it is evident that the Act of Parliament 1690. restored and continued them upon the old Legal Establishment, settled in the Acts of our reforming Parliaments which is a plain Approbation of the covenanted Work of Reformation, and Reformation Principles of the Church of *Scotland*, formerly carried on by them in that reforming Period above mentioned, and was a plain opening a Door, and putting the Power in their Hands to receive and carry on that Covenanted Work of Reformation attained unto in that reforming Period, and building the Church on her own Heap, *Jer.* 30. 18. And that they did not then revive and carry on the same was their own, and not the Fault of the State.

R E M A R K III.

King *William* and Queen *Mary*, and the three Estates of Parliament, in their 5 Act of Parliament, 1690, “ declares it to be their bound Duty, after the great Deliverance which God hath lately wrought for this Church and Kingdom, in the first place, to settle and secure therein the true *Protestant Religion*, according to the Truth of God’s Word, as it hath of a long Time been professed within this Land; as also the Government of Christ’s Church within this Nation agreeable to the Word of God and most conducive to the Advancement of true Piety “ and

"and Godliness, and the establishing of Peace and Tran-
quillity within this Realm."

In these Words, the whole of our covenanted Work, of Reformation attained unto, in all the reforming Periods is Included, Homologated, and plainly Approved of, viz. that reforming Period, from 1560. to 1597. which was the Time of our Reformation from Popery, before Prelacy was introduced into the Church of Scotland by Law; and also that reforming Period, from 1638 to 1660. which was the Time of our Reformation from Prelacy; for it was only in these two reforming Periods, that the true reformed *Protestant Religion*, and Presbyterian Church Government and Principles were professed within this Land in a National Way, which this whole Act establishes and secures in this Church, as the said Act clearly proves.

2ly, In these Words the *Divine Right* of Presbyterian Church Government is plainly and clearly asserted, and declared to be founded on the Word of God, and agreeable thereto, and most conducive to the Advancement of true Piety and Godliness, and the establishing of Peace, and Tranquillity within the Realm of Scotland; for it is that Church Government, which this whole Act establishes and secures, as the said Act also more fully bears; and this is also a clear Vindication of Presbyterian Government, and Principles, from that malicious, groundless, and malignant Aspersions and Reproach that the same has no Foundation in the Word of God, and is inconsistent with Kingly Government, and for promoting seditious Principles: And likewise, the Words, in this Act clearly prove, that our Presbyterian Government settled at the *Revolution*, is founded upon the *Word of God* and neither upon the *Inclinations of the People*, nor yet according to its *Civil Establishment in the year 1592.* except in so far as the said Establishment is agreeable to, and founded upon the Word of God And both in the 2 Act of Parliament 1700, and in the 3 Act of Parliament 1702 and in the 2 Act Parliament 1703 this true reformed *Protestant Religion*, and Presbyterian Church Government, as reformed, and happily established in this Church, in the foresaid reforming Periods is twice and a-
gain

again established as agreeable to the Word of God, and the only Government of Christ's Church within this Kingdom, as the said Acts more fully bear; Which Acts are all expressly made for the establishing and securing of the said Protestant Religion, and Presbyterian Church Government: All which are ratified, and further established in the 6. Act of Parliament 1707.

R E M A R K IV.

THE said Parliament, in the same Act 1. 1690 " declares, that *Prelacy*, and the *Superiority* of any " *Office* in the *Church*, above *Presbyters*, is, and hath " been a great and insupportable Grievance and Trouble " to this Nation, and contrary to the Inclinations of the " generality of the People ever since the Reformation, they " having reformed from *Papery* by *Presbyters*, and there- " fore ought to be abolished: Likeas, by an Act of the " last Session of this Parliament, *Prelacy* is abolished."

These Words contain a *threefold Testimony* for the *True Religion*, and against *Prelacy* established by Law. 1. That the Church of *Scotland* reformed from *Papery* to *Presbyterian Government* at our first Reformation, Anno 1560. 2. That there has been a publick Testimony always kept up by our *Reformers*, and the *Generality* of the *People* against *Prelacy*, as a false Religion, ever since the said abjured *Prelacy* was introduced into the Church of *Scotland*; as is to be seen in our solemn Covenants, and Acts of our reformed Assemblies. 3. That *Prelacy* is a great, grievous, and unsupportable Yoke, and consequently, in the Eye of the Law, must be contrary to Scripture; and this Declaration, both in the Claim of Right, in the Act abolishing *Prelacy*, and in this Act establishing *Presbyterian Government*, is a clear Vindication, both of our worthy Reformers, and reforming Assemblies, in our several reforming Periods, condemning *Prelacy*, and the Office of Bishops, as a false Religion, having no Warrant nor Foundation in the Word of God.

It is objected, That *Prelacy* is abolished as contrary to the Inclinations of the People, and not as contrary to the Word of God and our Covenants. *Ans.* When the Par-

liament 1640, in their 6 Act abolished Prelacy, they did not abolish the same as contrary to the Word of God, and our solemn Covenants, as is to be seen in the said Act, printed in the *Collection of the Confessions of Faith*, p. 520. And there are not so many Reasons given in the said Act for abolishing Prelacy, as there is in this Act at the Revolution, as by comparing the same will appear. And the Preamble to the Act 1690, bears that Presbytery was to be settled as a Government agreeable to the Word of God, and Prelacy being the *direct opposite* of Presbytery *must be repealed as contrary to the Word of God*. And when the Inclinations of the People were for Presbyterian Government, which is the Ordinance of God, and that Government which the Lord JESUS CHRIST hath left in his Church, and by which all the Churches of Christ ought to be Governed to the end of the World, it was most reasonable for the Civil Magistrate, to *ratify* and *establish* the same by Law; especially considering, that the same Presbyterian Government has been formerly happily established in this ancient Kingdom, by our reforming Parliaments, in our several reforming Periods; as is to be seen in the 114 Act of Parliament 1592, in the 6 Act of Parliament 1640, and ratified confirmed, and fully established in the 6 Act of Parliament 1641 where King *Charles I.* was personally present. And besides the Inclinations of the People, *Prelacy* is also abolished in the said Acts, as a great and unsupportable Grievance and Trouble to this Nation, as sad experience clearly and undeniably proved: To Prelates and Curates, who were always of Antichristian persecuting and bloody Principles, were the Ringleaders of all the Late 28 Years of *Prelatick Tyranny* and *Persecution* from the Restoration of King *Charles II.* 1660, to the Revolution 1688.

R E M A R K V.

THe said Parliament, in the said Act doth 1690 expressly
 “revive, ratify, and perpetually confirm all Laws,
 “Statutes, and Acts of Parliament, made against *Popery*
 “and *Papists*, and for the Maintenance and Preservation
 “of the *True Reformed Protestant Religion* and for the
True

“*True Church of Christ* within this *Kingdom*, in so far as they confirm the same, or are made in favour thereof.” These Words plainly Revive, Ratify, perpetually Confirm, and establish all the Acts, Laws and Statutes, made in all the *Reforming Parliament* in *Scotland* in the *reforming Periods* of the Church of *Scotland*; both these made in the *Reforming Parliaments* from 1560 to 1597 establishing the first Work of Reformation, and these made in the *reforming Parliaments*, held from 1640 to 1651. for ratifying and establishing the covenanted Work of Reformation of the Church of *Scotland*, in Doctrine, Worship, Discipline, and Government, in that *reforming Period*; particularly the Acts ratifying the Acts of Parliament by ratifying the Covenants, Directory for Worship, Form of Presbyterian Church Government, Confession of Faith, Catechisms, &c. the said Acts being also expressly made for the Maintainance and Preservation of the *True Protestant Reformed Religion*, and Presbyterian Church Government and Principles, as professed, and happily established in this Church in the said *reforming Periods*, and against *Papery* in both these *Reforming Periods*. All which are expressly Revived and Restored in this 5 Act 1690. So that all the Legal securities given to this Church in that *reforming Period* from 1638 to 1651, are all revived, ratified, and perpetually confirmed, and established in all Times coming, both by this 5 Act of Parliament 1690, the 22 Act of Parliament 1693, the 2 of Parliament 1700, the 3 Act of Parliament 1702 the 2 Act of Parliament 1703, and the 6 Act of Parliament 1707 all expressly ratifying, approving, and perpetually confirming, the foresaid 5 Act of Parliament 1690, in the whole *Heads* and *Articles* and *Clauses* thereof as if the said Act had been therein set down at Large. All which is a further establishing and securing of the whole Work of Reformation attained unto in all the foresaid *Reforming Periods* of this Church, and a ratifying and restoring, and further establishing all the *Reforming Laws* and Acts made in these *Reforming Periods* ratifying and establishing the same. And Lawyers assert, That by the foresaid Clause, in this Act 1690, every Good Law that ever was made in favours of the *True Reformed Religion* and the Church, is revived, and ratified: And so

the whole of the Covenanted Work of Reformation of Religion attained unto, and happily established in this Reformed Church, in all her reforming Periods, are all standing authorised and ratified by Law. And this restoring of the Laws, Statutes, and Acts ratifying and establishing the *True Reformed Religion*, and Presbyterian Government in the several Reforming Periods of this Church, is a plain rescinding of the *Acts Recissory* Rescinding the same, made at the Defection to Prelacy, in the first Session of *Charles* the second's first Parliament 1661 which corrects the Mistake of those who say, that the *Act Recissory* is still standing Unrepealed or Rescinded.

If it be said, that if all the Laws relating to the Work of Reformation, made in the last Reforming Period be restored, what was the need of the Parliaments, ratifying the *Westminster Confession of Faith*, in this very Act, since it was ratified together with the Catechisms Larger and shorter and Acts of Assembly approving the same in the 16 Act of Parliament 1649? *Answer* There was not the less need for the same that the former Ratification was revived and Restored, for Abundance of the Law, does not break the Law as we use to say, Especially as the *Confession of Faith* was the chiefest Part of that blessed Work of Reformation attained unto in that last Reforming Period, in Prosecution of the blessed Ends of the *Solemn League and Covenant*. Besides there was another Reason for a new Ratification of the *Westminster Confession of Faith*, and that is, the said *Confession* was not insert in the Act of Parliament ratifying the same *Anno* 1649, which is done in this Act ratifying it in the Year 1690 Whereby the Scriptural and Pure Doctrine of this Reformed Church, attained unto in the fore-said Reforming period is embodied with our *Civil Liberties*. So that we have as good a Right in Law to the one, as we have to the other: Consequently the last Ratification is not a Hurt to, but rather an Apporobation, Confirmation, and Corroboration of the other: So that there is no Ground for any to cast at the one and hold by the other for they are both one and the same; and the Last a Ratification of the first and as our first *Confession of Faith* which was ratified by the Parliament 1560, but not inserted in the Act, was again ratified and approved by King and

and *Parliament* 1567, and embodied in the *Laws*. And further, to confirm what is above said, and to show that this was a common Practice of our Reformers in our Reforming Parliaments in our several Reforming Periods, to revive and ratify all Laws formerly made in Favours of the *True Reformed Religion* in general Clauses, without citing the same see the 25. Act of Parliament 1571 the 61. Act of Parliament 1578, the 68. Act of Parliament 1579 the 99. Act of Parliament 1581, the 23. Act of Parliament 1587, the 114. Act of Parliament 1592, The 16. Act of Parliament 1600, the 6. Act of Parliament 1641. &c. where many Acts formerly made in Favours of the *True Reformed Religion*, are as fully revived, ratified, and established, as if they had been therein expressly inserted and repeated, and yet not one of them are cited; and this foresaid Ratification in this 5. Act of Parliament at the Revolution, of the Laws made in our reforming Parliaments, in the foresaid reforming Period, is nothing, but King *William's* performing and fulfilling what he had formerly promised in his *Declaration to Scotland*, the very TITLE of which is as follows: "The Declaration of his Highness, *William Henry*, by the Grace of God, Prince of *Orange*, &c. of the Reasons inducing him to appear in Arms, for the Preservation of the Protestant Religion, and for restoring the Laws and Liberties of the ancient Kingdom of *Scotland*." And this general Ratification of the Laws establishing Religion in our reforming Period, is also according to the *divine Law*; for, when after Kings came to revive and restore Religion, after Courses of Apostacy and Defection had been carried on, they still revive and restore Religion in general, according as it was in the Days of *Moses*, *David*, and *Solomon*, without expressly citing or repeating the Laws made in these Times establishing the true Religion.

REMARK VI.

THE said Act 1690, "ratifies and establishes the *Confession of Faith* now read in their Presence, and voted and approved by them, as the publick and avowed

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ed Confession of this Church, containing the Sum and
 "substance of the Doctrine of the Reformed Churches,"
 And appoints the same to be subjoyned to the said Act,
 which accordingly is Inserted at large in the said Act, in
 the printed Acts of Parliament, as the first *Confession of Faith*
 of the Church of *Scotland* is ratified and inserted in the a-
 bove cited 3, Act of Parliament 1567. There are some
 who object, that the Confession of Faith is not properly
 ratified in this Act of Parliament 1690, because the *Scripture*
Proofs are not Insert, as well as the Words of the Con-
 fession in the Body of the Act it self. *Answer.* This Ob-
 jection is made by none but such as cannot endure to hear
 the least good Word spoken of the *Revolution Parliament*;
 but the Weakness and Absurdity of it will appear, if it is
 considered, (1) That all the Books of the old and new
 Testament, under their proper Names are inserted in the
 first Chap. of the Confession and declared to be "given by
 "Inspiration of God, to be the Rule of Faith and Life."
 So that the whole *Canonical Scripture* being insert in the
Confession and the said *Confession* insert in the *Laws*, it fol-
 lows, that the whole Bible, with a Testimony to its
Authority, stands embodied with the Laws of the Kingdom.
 And as the *Westminster Confession of Faith* is, in this parti-
 cular Instance, preferable to the old *Confession*, that all the
 Books of Inspired Scripture are particularly mentioned
 therein, which are not in the said old Confession which
 was ratified and registrated in Parliament 1567. So it is
 the Excellency of the Act of Parliament at the Revolution
 1690, that the whole *Bible*, by the Titles of the Books
 thereof, is inserted therein, which was never done in any
 Act of Parliament before: And therefore there is not the
 least Shadow of an Objection against the Parliament 1690.
 as if they slighted the *Scripture Proofs*, when they assert the
 Divine-Inspiration and Authority of the *whole Bible*. (2.)
 The Act of the Estates of Parliament 1649, ratifying the
Westminster Confession of Faith, does not so much as insert
 the Confession itself, and therefore the embodying thereof,
 by the Parliament, 1690, with the Laws asserting our Ci-
 vil Liberties, is a *Step of Reformation*, not attained unto in the
Covenanting Period, between 1638, and 1650. (3.) It
 must be remembered, that the *Scripture Proofs* are not pro-

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perly a part of our *Confession of Faith*; for our *Confession of Faith* is not the Scripture, but a form of sound Words, founded thereon. It is true, that the asserting that the whole Books of the Old and New Testament are given by Inspiration of God to be the Rule of Faith and Life, is a very material Branch of our *Confession*, but the particular *Scripture Proofs* are not properly a Part of it: They are the Ground and Foundation upon which we confess our God, in the Terms and Expressions used in the *Confession*: So that there was no need to insert any more in the *Act of Ratification*, than the Words of the *Confession* it self. (4.) If it be said, that the *Scripture Proofs* are not Printed in the Margin of the *Act of Parliament*, 1690, as they were in the *Act* 1567 ratifying the first *Confession* in *Skeen's* Edition of the old *Acts of Parliament*, published by Authority, it is answered, That the *Margin* is no Part of the Law; Besides there are no References in *Skeen's* Edition, either by Letters or other Marks, from the Body of the *Confession* to the particular Scriptures of the *Margin* which is a further Evidence that these *Scripture Proofs* were never designed to be a Part of the Law. (5.) It is said further, That the *Larger* and *Shorter Catechisms* are not ratified by the *Act of Parliament*, 1690, as they had been formerly by the *Act of the Estates*, 1649. It is answered, That the *Confession of Faith* is ratified, which is acknowledged by the *Assembly*, 1647, to be the chiefest Part of that Uniformity in Religion, which, by the *Solemn League and Covenant* was engaged to be carried on in that reforming Period: Besides, all *Acts* made in Favours of the *True Protestant Religion* are revived and ratified by the *Act* 1690, and consequently thus ratifying the *Larger and Shorter Catechisms* among the rest. So that those who deny that the *Westminster Confession of Faith* is ratified at the Revolution, 1690, as some of the separating Brethren and their Adherents do, at the same time, they condemn the said *Confession of Faith* as approved by the *General Assembly*, 1647, and ratified by the *Parliament*, 1649. As for my part, I resolve, through Grace ever to adhere to the said *Confession of Faith*, as the *Confession of my Faith*, till those who are otherwise minded, show me a better.

REMARK. VII.

REMARK VII.

AFTER the said Parliament in the said Act 1690. has ratified and established the *Westminster Confession of Faith*. as containing the *Sum and Substance* of the *True Religion* contained in our former received Standards, "They do establish, ratify, and confirm the *Presbyterian Church Government* and Discipline; that is to say, the government of the Church by Kirk-sessions, Presbyteries, Provincial Synods, and General Assemblies, ratified and established by the 114. Act 70. 6. Parliament xii. Anno 1592, entitled Ratification, of the Liberties of the true Kirk, &c. And thereafter received by the general Consent of this Nation, to be the only Government of Christ's Church within this Kingdom, reviving, renewing and confirming the foresaid Act of Parliament, in the whole Heads thereof, except that Part of it relating to *Partronages*, which hereafter is to be taken into consideration." From this part of the Act I remark (1.) That the whole Work of the Reformation of the Church of Scotland, carried on from 1560, to 1597. including the First Confession of Faith and other received Standards approved by this Church, is again revived, and restored, ratified and established. The same being all ratified in the said Act of Parliament 1592, which is the true Religion mentioned in, and sworn to in the *Burgefs Oath*; and so the same True Religion that was professed and authorised by Law when the *Burgefs Oath* was first made and taken is still authorised by Law to this Day, which, by the by, shows the Gross Stupidity of Andrew Stenunson in his Letter to Mr. Fisher Page 21. where he says, that its without Proof, that Mr. Fisher has affirmed that our old Confession is ratified in the 1690. That, what Mr. Fisher says is true, will appear, by considering that the Act 1690, ratifies the 1592, and that ratifies the 99 Act, 1581, with the hail particular Acts therein mentioned; amongst which Acts, the Act ratifying our old Confession is expressly mentioned as one; which Act Mr. Fisher expressly cites; so if he regards Truth he ought publicly to confess his Ignorance and Mistake in this and his other gross Impositions on

on the World, some of which are detected by Mr. Fisher, and the rest may come to be so, as also the work of Reformation of the Church of Scotland from 1638 to 1650, is revived by the reviving of this Act 1592, in regard that the said Work of Reformation, carried on in that reforming Period, is built upon the very same foresaid 114. Act of Parliament 1592, and was carried on in Prosecution thereof, and agreeable to the same, so the Parliament at the Revolution settled the Church upon the same Foundation as it was betwixt the Year 1638 and 1649, For the Church in the 6. Act of Parliament, 1640, sat down upon the very same Act and Civil Establishment 1592, that She sat down upon at the Revolution, as may be seen by comparing the said 5 Act 1690 with the said 6 Act of Parliament, 1640. in the *Confessions of Faith*, Page 220, above cited; And whoever condemns the Revolution Parliament for settling the Church on the said Act, at the same time condemns the Parliament 1640, who also settled the Church upon the very same Act 50 Years before them: And there is not such a full Act of Parliament made Establishing Presbyterian Church-Government and the several Sorts of Judicatories thereof in all that reforming Period betwixt 1638 and 1650, as the said Act 1592 is. And since the reforming Assemblies of this Church have approvén and received the *Westminster Catechisms* directory for Worship, form of Presbyterian Church-Government, agreed upon by the Assembly of Divines at *Westminster*, as agreeable to the Word of God, and the received Doctrine, Worship, Discipline, and Government of the Church of Scotland, which is the *true Religion* bound unto in the *Burges's Oath*, Therefore the *Burges's Oath* binds to this, as well as to the former received Standards of this Church, made in her first reforming period.

2ly In this Part of the Act 1690, the whole Covenanted Work of Reformation carried on in Prosecution of the Ends of the Covenants in that reforming Period, from 1638, to 1650 Inclusive, are clearly confessed, acknowledged, approvén, and corroborated; for it was only during that reforming Period that the *True Principles of Religion*, and Presbyterian Church Government were Nationally received and professed as the only Government of Chrst's Church

within this Kingdom; and so the said Act of Parliament 1690, ratifies and corroborates the whole covenanted Work of Reformation, carried on and attained unto in that reforming Period, as well as of the first reforming Period, including our whole received Standards: And so all the steps of of Reformation attained unto in that covenanting, reforming Period, betwixt 1638 and 1650, were neither neglected nor passed by, but were plainly acknowledged, homologated, approved and corroborate; and all the Acts made by our reforming Parliaments establishing the covenanted Work of Reformation attained unto in that reforming Period are revived, and further established in the fore-said 5 Act of Parliament 1690, and in all the forecited Acts made ratifying and confirming the same since.

3dly. As to the taking the Clause of the Act 1592, concerning *Patronage* into Consideration, the same was accordingly done, and *Patronages* were rescinded in the 13 Act of the said Parliament: 1690, which was a *Step of Reformation not attained to in the Year 1640*. For altho' the Parliament in their 6 Act, that Year, revived and sat down upon the same 114 Act 1592, which the Revolution Church sat down upon, yet they did not except against *Patronage* which was established by the said Act 1592 but revived the same together with the Act it self, which was a Corruption in the Church till the Year 1649. that *Patronage* was abolished by the 39 Act of that reforming Parliament. And this abolishing of *Patronages* was a reviving and reestablishing that ancient Reformation Principle of the Christian Peoples Divine Right to choose their own Pastor. So that the same *True reformed Religion* professed, received, practised, and happily established by Law in the several reforming Periods of this Church, is presently professed and authorised by Law, agreeable to the Words of the *Burges Oath*, and this restoring of the Work of Reformation, and Presbyterian Government as professed and happily established by Law, in the several Reforming Periods of this Church, is a *Second rescinding* the Act Rescissory made in the Parliament 1661; Rescinding the same.

REMARK. VIII.

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R E M A R K. VIII.

A F T E R the said *Parliament* in their Act 1690, restored, and established Presbyterian Church-Government, They expressly rescind, annul and make void all Acts of Parliament formerly made in Favours of, and establishing *abjured Prelacy*; and citing the same, they expressly add: " With all other Acts, Laws, Statutes, Ordinances and Proclamations, and that in so far alienarly as the said Acts and others generally and particularly above mentioned are contrary or prejudicial to inconsistent with, or derogatory from the Protestant Religion, and Presbyterian Government now established."

These Words in this general Clause rescissory plainly rescind and abolish all the wicked Acts Rescissory made in the first Session of *Middleton's* persecuting, bloody Parliament at the Defection to *Prelacy* 1661, tho' there were twenty of them, in regard that the said Acts Rescissory were made contrair to, and for the supressing and abolishing the True Reformed Protestant Religion and Presbyterian Church-Government, and for the abolishing of Presbytery now revived, restored, and established by this Act. And therefore the said Acts Rescissory being made both contrair and prejudicial to and inconsistent with, and derogatory from the True Reformed Protestant Presbyterian Religion, and Presbyterian Church-Government, and the Covenants, and for the abolishing of the same, to make Way, for the setting up abjured Popish Prelacy, abolished both by this Act and the 3 Act of the former Session of Parliament: The same is as plainly Rescinded, and the foresaid Reforming Acts ratifying and establishing the Work of Reformation and Covenants in that general Clause Rescissory in this Act, as if the same had been all expressly cited and repeated. Which general Rescissory Clause not only rescinds the 6 9 and 15 Acts which are the three Acts Rescissory made in the first Session of the First Parliament of King *Charles II.* 1661, but also Rescind the 1, 2, 3, 4, 5, 6, 7, 8, 10, 11, 16, &c. made in the same Session of Parliament a-

gainst *Presbyterian-Government* and *Presbyterian Principles*, tho' there be not one of them cited; and the very Rescinding of these wicked Acts Rescissory, is a plain reviving and establishing all the Acts of our reforming Parliaments ratifying and establishing, and securing Religion, and Presbyterian-Government, made in the reforming Parliament, held betwixt 1640 and 1651 Inclusive: And so the whole Covenanted Work of Reformation, is standing authorised and ratified by Law, in all our Reforming Periods; Both by this Act of Parliament 1690, and by all the Acts of Parliament made since ratifying the same, cited above. As also, this general Clause Rescissory likewise rescinds that impious and wicked Act, *Viz.* the *second Act* of the second Session, of the same Parliament, declaring null and void the Proceedings of that faithful Assembly at *Glasgow*, in the Year 1638, in regard the said Act is made for establishing and corroborating Prelacy, which is both, by this, and the 3 Act of the former Session of Parliament abolished; and also the said Act, is made contrair to Presbyterian-Government and Principles, which are by this Act fully restored and established: This corrects that mistaken opinion of many about the Act Rescissory made against the covenanted Work of Reformation, not being rescinded in the *first* and *second* Session of Parliament 1661. As also in the 27 Act of the same Parliament, 1690, after rescinding a great number of persecuting Acts made contrair to Presbyterian-Church-Government and Principles: There is a *general Clause Rescissory*, rescinding all Laws, made against Presbyterians for their adherence to presbyterian-Government and Principles: And for Nonconformity to *Prelacy* since the Year 1661 Inclusive. Which is another plain rescinding of the foresaid Acts Rescissory, tho' there were 20, 30, or 100 of them, not only made in the First and Second Sessions of the said Parliament; but also these made in all the Sessions of Parliament, during both his and his Brothers Reigns from the Year 1661 to the Revolution. For the First Session of that Parliament: Sat down upon the First day of *January* 1661, and in the First Session of the said Parliament were all the foresaid 3 Acts Rescissory made, which is the 6, 9, and 15. Acts of the said Sessions; So that these Acts Rescissory, and all the rest

of

of the persecuting Acts, made in that and the rest of the Sessions of Parliament : during these persecuting Reigns against Presbyterians for the adherence to Presbyterian Government, and Principles, and Work of Reformation are all plainly rescinded in this Act, in these general Clauses Rescissory ; besides those of the same that are cited and rescinded in the said Act.

As also Mr. *Wodrow*, who had access to know all the publick Records of Parliament, in the laigh Parliament House, when he was writing his History, in Vol. 1. p. 19. declares, That all the Acts made in the First Session of King *Charles* the Second's first Parliament ; (in so far as they struck at the Constitution of this Presbyterian Church) were most seasonably and unanimously rescinded and annulled in the Parliament 1690. and in Page 24; 25, and 27. He expressly Cites the foresaid 6, 9, and 25; Acts Rescissory, made in the First Session of the Parliament 1661. amongst the rest of the Acts made in that Session of Parliament rescinded at the Revolution 1690. And from Page 19, to 29. Mr. *Wodrow* cites the 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 15. 16. 17. 36. All made against Presbyterian Church Government and Principles, in the said first Session of the said Parliament, 1661 all as rescinded. Which is plainly done in the foresaid general Clause Rescissory in the foresaid Act of Parliament 1690, at the Revolution and gives several very just *Remarks* upon these said rescinded Acts, all which plainly shew the Mistake of those who say that the Acts of the First Session of King *Charles* the seconds First Parliament stand unrepealed to this Day. As.

Also the *Author* to the History of the Affairs of Scotland from the Restoration of King *Charles* the II. in the Year 1660. and of the late great Revolution in that Kingdom, written by T. S. Dedicated to the Countess of *Sutherland*, which gives a most beautiful and just Account of the Revolution, and the several Steps thereof Licensed and Entered according to order, London Printed 1690. Page 227. 228, asserts and declares, That both the foresaid Act Rescissory and the Act of Supremacy were expressly rescinded by two express Acts of Parliament made upon the 25th Day of April 1690. The *Authors* own Words are, after giving an Account of the Earl of *Melvil* the Commissioner, and the Earl of

of Crawford President. Their Speeches to the Parliament immediately before the Rescinding the said *Acts*. " After " the Parliament immediately fell upon Business and the " first Masters of Moment they insisted on were the two " *Acts* that were read and *pussed* in the preceeding Session " of Parliament but were not touched [with the Scepter] viz. The *Act* about the King's *Supremacy*. The Second was the *Act* to *repeal* and *annull* the *Act* *Rescissory* which *abolished* *Presbytery*; Which *Rescissory Act* was made presently after King *Charles* the seconds Restoration. And the Question being put, after some small Debate, whether they should be presently touched (with the Scepter) or voted afresh? It was carried they should be *presently touched*, which was done accordingly; Which two *Acts* rescinding both the *wicked Acts* *Rescissory*, and the *Act* of *Supremacy* were both touched with the *Scepter* and turned into a standing Law upon the 25th Day of April 1690. The *Act* rescinding, the *Act* of *Supremacy* is in the Printed *Acts* of parliament as above the other is not Printed, but is particularly included Homologated and Corroborated in the *general Clause* *Rescissory* in the said two *Acts*, which were both made thereafter; for the *Act* *rescinding* the *Act* *rescissory* was made April 21. 1690. and the other two were not made till *June*, 7. and *July* 19. the same Year. And the rescinding and abolishing this wicked *Act* of *Supremacy* in the most extensive Manner; which *Supremacy* was one of the great Springs of the iniquitious persecuting Period which was like *Cyrus's* restoring the Vessels of the House of the Lord *Ezra*, 1. 7.

If it be objected, that the *Act* or *Acts* *rescissory* is not expressly cited in any of the foresaid *Acts*, it is answered, That in all these *Acts* *Rescissory* made in the Parliament 1661, There is not so much as one *Act* cited of all the reforming Parliaments held from 1638 to 1651, but all are rescinded in a *general Clause* *Rescissory*, and if this agreement hold, then *allow* reforming *Acts* of our reforming Parliaments ratifying and establishing Religion and Work of Reformation were never rescinded, but were all still standing in full force to this day, and when wicked and Persecuting *Acts* rescind good Laws in general Clauses without citing them, by the same Argument good Laws may rescind wicked

wicked ones by a general Clause Revisory without quoting them in particular. But there is nothing more frequent and clear than for Acts of Parliament both to ratify and rescind Acts of Parliament in general, which are not cited in the said Acts. For Instance, see the Act of Parliament dated at *Edinburgh* 24th of *August* 1560, repealed in the 3 Act of Parliament 1567, the 23 Act of Parliament 1687, the 114 Act of Parliament, 1592, 1 Act of Parliament 1621, the 4 and 6 Acts of Parliament, 1640, the 6 Act of Parliament, 1641, the 4 and 39 Acts of Parliament, 1649, the 6, 9 and 15 Acts of Parliament, 1661, the 5 Act of Parliament 1662, The 4 Act of Parliament 1681, The 37 Act of Parliament 1685, The 2 and 3 Acts of Parliament 1689. The 4, 5, 19, 22, 23, 25, 27, 28. Acts of Parliament 1690, The 7 Act of Parliament, 1707, &c. So that the *restoring* of good and the *rescinding* of bad Laws in general Clauses of Acts of Parliament has been the common Practice of all the *Parliaments* of this ancient Kingdom, ever since our *first Reformation* from *Popery*, as the foresaid Instances clearly and undeniably prove.

I did not satisfy my self with my own Opinion of the foresaid Act of Parliament 1690, but after I had wrote what is above, I went and took the Advice of two Lawyers upon the said Act, both concerning the *Reviving* of our Reformation, Laws, and *rescinding* the *Acts Revisory*, which take as follows.

By the first Clause of the 5, Act of Parliament 1690,
 " All Acts and Statutes made against Popery and Papists,
 " and for the Maintainance and Preservation of the true
 " Protestant Religion, and for the true Church of Christ
 " within this Kingdom, in so far as they confirm the same,
 " or are made in Favours thereof, are revived, ratified,
 " and perpetually confirmed. The Force and Effect of this
 " Clause must plainly be, to revive not only these Acts of
 " Parliament made in Favours of Presbytery, which had
 " never been specially rescinded, But Likewise those which
 " had been rescinded by the *Act Revisory*, or any other
 " particular Act of Parliament, and that whether they had
 " been particularly rescinded, nominatim, or by a generall
 " Re-

“ *Rescissory Clause*; for the very Meaning of the Word re-
 “ *viving*, is to give *new Life to a Thing which was supposed*
 “ *to have Life before*, but at the *Time of Reviving is sup-*
 “ *posed to be Dead*: And the Reason and Necessity of this
 “ *reviving and restoring the Laws made in Favours of the*
 “ *Presbyterian reformed Religion*, in that *reforming Period*,
 “ from 1640 to 1650, which had been rescinded in the
 “ *Act Rescissory* was, because that, during that Period,
 “ there was a Difference betwixt the King and the Par-
 “ *liament*, and the King had not Ratified any of the Laws
 “ made in Favours of Religion in that reforming Period,
 “ except these made in the Parliament, 1640, and so it was
 “ necessary for the King and Parliament to ratify and e-
 “ *stablish the same in that Act at the Revolution*, to give
 “ them the *Strength and Force of Law*; and accordingly
 “ *these Laws, made in Favours of Religion, in that Period,*
 “ *are pled in Law to this Day.*

“ It is to be noticed, that our Fore-Fathers at the Revolu-
 “ *tion*, had the *Episcopal Party* to struggle with, and who,
 “ at that Time, were very powerful, that they were oblig-
 “ ed to carry Things through in a Hurry, and therefore
 “ perhaps some of the Acts of Parliament that were then
 “ made, would have been more satisfying had they been
 “ framed in more full and explicate Terms, than what they
 “ appear in and several Things expressed in *general Terms*
 “ would, no doubt, in a Time of Peace and Unity, have
 “ been expressed in *full and particular Terms*, and this
 “ seems to be the *Key and Solution to several Difficulties*,
 “ with which the Acts of Parliament at that time were
 “ charged by *Scrupulous*; but I hope well-meaning Peo-
 “ ple. But who ever accurately reads the Act, will find
 “ that every Thing that is *hurtful to the Presbyterian Re-*
 “ *ligion* is *vacuated* for, by an *after Clause in the same Sta-*
 “ *tute*, after annulling and rescinding a great many Acts of
 “ *Parliament nominatim all other Acts, Laws, Statutes,*
 “ *Ordinances, and Proclamations, in so far as they are con-*
 “ *trair or Prejudicial to, inconsistent with, or derogatory*
 “ *from, the Protestant Religion and Presbyterian Govern-*
 “ *ment, established by a former Clause of this Act, are re-*
 “ *scinded, annulled, and made void.* The plain Confe-
 “ *quence*

“ quence must be, *that all former Acts, made in Favours*
 “ *of Presbyterian Church-Government and Discipline do*
 “ *revive a Course ; For the Act Rescissory and other Acts*
 “ *of Parliament contrair to Presbyterian-Church-Govern-*
 “ *ment and Discipline, are, in the strongest Terms voided*
 “ *and annulled, and it will make no Difference that every*
 “ *Act is not nominatim, and Specially rescinded for they will*
 “ *be comprehended under the General Words in the*
 “ *Clause.*”

“ It is further thought, that without the Aid of the first
 “ noticed Clause of this Act, all former Acts made in Fa-
 “ vours of Presbytery would *revive*, by *Vertue* of the last
 “ mentioned Clause : For since all Acts made in *Prejudice*
 “ to Presbyterian-Church-Government and Discipline are
 “ thereby *rescinded*, of which Sort no Person will venture
 “ to deny, But that Acts rescinding Acts made in favours
 “ of Presbytery are. And since it must be allowed, that
 “ the Acts *Rescissory* are *voided* and *annulled*, then the Acts
 “ made in *Favours* of Presbytery, must have the same force
 “ and *Effect* as if these Acts *Rescissory*, had never been
 “ made : For the Quotting the Particular Laws rescinded
 “ and annulled in that Act, is giving a *Sample*, as it
 “ were of the *Laws* that were to be annulled as being
 “ contrair to, &c. To Presbyterian Religion, &c. And
 “ Shews, by that Specimen, that all Laws then in *being*,
 “ tho’ not named, were to be as much *voided* as these that
 “ were named.”

As also when I asked these Lawyers, whether or no the
Preamble of the said Act was a *Part* of the Act ? They
 answered it was a *Part* of the Act, tho’ not a *Part* of the
Enacting Clause ; and continued the *Reasons* of the Act, and
 the enacting Cause explained and established what was in
 the *Preamble* of the Act. And as to the Act *Rescissory*
 one of the Advocates declared, *That they were all rescinded*
and abolished in this 5 Act of Parliament. 1690. tho’ there
were four Thousand of them. So that both the *True Reli-*
gion as nationally professed in both our reforming Periods,
 and the *Divine Right of Presbyterian-Church-Government,*
 are oth *authorised* and *established* by Law, both in the
Pr mble and in the enacting Clause of this Act at the Re.

volution, and by all the Acts of Parliament ratifying the same made since, as above mentioned.

From all which, I appeal to the *impartial World* whether these Acts Rescissory are not as really and clearly rescinded as if the same had been rescinded by an *express Act of Parliament* naminatim

R E M A R K. IX.

TH E said Act 1690 expressly establishes the Government of the Church, and the Exercises of the same in the Hands of the *Suffering Presbyterian Ministers* who were outed since the first of *January* 1661; for Non-conformity to Prelacy, or not complying with the Sinful Courses of the times, and are now restored by the 2d Act of the same Session of Parliament, printed above; From this Part of the Act, I remark, (1.) At the *Revolution* the putting of the Government of the Church into the Hands of the *Presbyterian Ministers* which were put out after the *restoration*, was an owning all the Steps and Pieces of Reformation that were attained unto, and happily established in the Church of *Scotland* from the Year 1638 till that time. And so the Parliament settled the Church upon the same Foundation as it was in that covenanting Period, betwixt 1638, and 1649.

2dly. The Act of Parliament owns and acknowleges, all the Ministers that were Licensed and ordained by those Ministers, who had carried on that glorious covenanted Work of Reformation, which were put out of their Churches, from the first of *Jan*, 1661. for not joyning with the Prelatick Apostacy and Defection from that Time, till the date of the said Act 1690. Which is a plain evidence that the Parliament corroborated and approved of the Work of Reformation, attained unto in that covenanting Period, betwixt 1638 and 1650. ; and the putting the Government of the Church into the hands of the *Presbyterian Ministers* who were thrust out of their Churches since the first of *January*. 1661. which was before the making any of the Acts Rescissory, is another rescinding and banishing of these wicked Acts Rescissory.

3dly.

3dly. The putting the Government of the Church into the Hands of the *suffering Presbyterian-Ministers*, who were cast out of their Churches for not joyning with abjured Prelacy since the first of *January 1661*, clearly confirms the former remarks, that the Work of Reformation, from 1638 to 1660; was restored and established in this Church, in the former Part of the Act; for by this Part of the said Act, the Government is Put into the very Hands of *those Reformers* who were honoured to carry on that *Blessed and glorious Covenanted-Work of Reformation*, in order that they might begin to build the House of the Lord upon her former Foundation, where formerly they built before they were cast out by the Persecutors. This was both a restoring and authorising the *True reformed Religion* as professed in that covenanting reforming Period from 1638 to 1650. and the profession of the same; and that they have not maintained their former Reformation Principles, and carried on the former Work of Reformation in a Covenanting Way since the Revolution as they did before, is not the Fault of the Law at the Revolution, but of those in whose Hands the Government of the Church was established at that time, and their Successors since.

R E M A R K X.

AFTER the *said Parliament*, in their Act 1690, had established the Church-Government, and the Exercises thereof, in the Hands of the suffering Presbyterian Ministers, They expressly appoint, that all Ministers shall exercise their Ministry in Paroches by the advice or Consent of the People.

This is a restoring and establishing another *ancient Reformation Principle* in the Church, viz. the *Christian Peoples Divine Right to choose their own Pastors*. And these Words clearly prove, that all the *Time-Servers* and *Hirelings*, who have intruded into Paroches, without the call and consent of the Christian People, since the Revolution, are all *Intruders* contrair to Law: for altho' the Act made at the Revolution, abolishing Patronages, be repealed, yet this Act is *never Repealed* to this Day, but further

confirmed and established by sundry Acts of Parliament made since, mentioned in the 5 Remark; all which is a further Proof and Confirmation, that this Act *revives* the *Work of Reformation*, For the Christian Peoples Right To choose their own Pastors, was a Reformation Principle established in this Church in both our reforming Periods, mentioned above, ever since our first Reformation from Popery as the Books of Discipline and several Acts, both of our reforming Assemblies and Parliaments, do clearly prove: And every Time that this 5 Act of Parliament 1690. is ratified in the foresaid Acts of Parliament: all the Laws, Statutes, and Acts of Parliament made for the establishing, maintaining and preserving, of the *True Reformed Protestant Presbyterian Religion and Presbyterian-Government and Principles*, made in both our Covenanting, reforming Periods, are *ratified, approved and perpetually confirmed*; and all the Acts of Rescissory Laws, Statutes, Ordinances, and Proclamations, made contrair to the same in that apostatizing persecuting Period, from the Defection to Prelacy at the Restoration 1660, to the Revolution 1688, are *rescinded, annulled, and made void*: So that both the *True Religion* mentioned in the *Burgess Oath* in the *National Covenant*, and in the *Solemn League and Covenant*, as professed in the several reforming Periods of this Church, and the Profession of the same is *authorised by Law*, both *at and since the Revolution*; and that the same has not been practised in a covenanting Way is rather the Fault of the Professors of the same, than of the Law, authorising both the same and the Profession thereof; So that it was contrary to this Act of Parliament, 1690. and all the Acts of Parliament made since, ratifying the same to Censure and cast out the *Associate Brethren* for opposing the *Patronage Act* 1732, made for thrusting Intruders into Paroches upon the dissenting and reclaiming Congregations.——

And that which confirms what is above said, the fore-cited *Author* of the *History of the Revolution*, in Page 175, gives a double of King *William's* express Instruction to the *Earl of Melvil* his Commissioner to pass an Act, establishing the *present Church-Government*, and rescinding the Act of *Supremacy* made in the Parliament, 1690, and all other Acts inconsistent with the said Church-Government: And in

in Prosecution of the said Instruction, the said Act of Supremacy was expressly rescinded in the three above mentioned Acts, Anno: 1690. And altho' the present Church-Government is settled and established in the 5 Act of the same Session of Parliament dated June the 7 the same Year and in the same Act rescinds the said *Act Rescissory* and all *other Acts rescissory* made in that persecuting Period contrary or prejudicial to, inconsistent with, or derogatory from the *True Reformed Protestant Religion* and *Presbyterian Church-Government*, now established as above: So that both the Act of Supremacy and the Acts *Rescissory* are rescinded by express Instructions from King William. And whoever will compare the *Claim of Right* and the grievances given to King William to be redressed at his accepting of the Crown of Scotland, and taking the Scots Coronation Oath, will find the same all redressed and some more; which Revolution Principles and Establishment the *Associate Brethren* most thankfully and deservedly acknowledge and approve both in the *Act and Testimony*, Page 47, 48. And also in their *Answer* to Mr. Nairn, Page 50, wherein they expressly say, "As also what security is given, by the present civil Government, unto our *Religion, Laws* and *Liberties*, such as no other People now on Earth enjoy "the like."

And to do Justice to every Period, let the foregoing 5 Act of Parliament 1690, be duely compared with the 114 Act of Parliament 1592, and the 6 Act of Parliament 1640. (which were the best Acts made for establishing Presbyterian Government in both these reforming Periods, and the Acts upon which the Church was settled in both these said Periods) as is to be seen in the Pages 512. 520. of the fore-cited Confession of Faith, with the said Revolution Act 1690. and this made ratifying the same since; The same Revolution Act will be found the best of the three, both as to the asserting the Divine Right of Presbyterian Church-Government, and giving reasons for establishing the same, and for the abolishing of Prelacy, and for reviving all former Laws, Ratifying and Establishing the same in the former reforming Periods of this Church, and establishing Presbyterian Government and Discipline anew in this Church, and rescinding all Laws and Acts *Rescissory* made against

against Presbyterian Government, as any that compares the said Acts will clearly see ; so that there is *no ground* for treating the said *Revolution Act* as some have treat the same and the makers thereof, who are not to Answer for themselves : And had the Church done as much in favours of Religion and the Work of Reformation, as the State did at the Revolution, tho' it could have been wished they had done more, there would have been both fewer Grievances in the State, and Grounds of Secession from the Church than there are at this Day : And so the *whole* of our covenanted Work of Reformation, carried on and professed in the several reforming Periods, as professed and authorised by Law in this reformed Church, is professed, authorised and established by Law since the Revolution, to all which we are expressly bound by the *Religious Clause* of the *Burges's Oath*, by our *Covenants National and Solemn League*, and by the *Bond* for renewing our Solemn Covenants ; and so the Revolution Establishment and Settlement plainly Includes, Homologates Ratifies and Corroborates the Reformation Period of this Church, from 1638, to 1650. as also the former, And that they have walked contrair to any of these Principles in their Practice is their Sin for which they have been publicly testified against by the witnesses for Christ against the Defections of the Day, ever since the Revolution, and is, to this day, by the seceding Brethren in their *Act and Testimony* ; and it is the Sin of the Professors who do not profess and practise the *True Religion* authorised and established by Law, and not the defect or Fault of the Laws authorising the same.

R E M A R K. XI.

AND that which further confirms what is above said the same Parliament in their 17 Act dated July 4th 1690. rescind the Fines and Forfeitures past since the Year 1665, against the *Suffering Presbyterians* for not complying and joyning with *abjured Prelacy* and *Tyranny* of the late Persecuting Period ; and the said Act most justly restored to these suffering Presbyterians both their Fines and Forfeitures, which had been most unjustly taken from them under the late Tyranny and Prelatick Persecution, for not com-

complying and joyning with abjured Prelacy, and the Tyranny of that persecuting Period.

As also there were many other Extant Acts passed in that Parliament both in the Printed and unprinted Acts of Parliament, rescinding the Fines and Forfeitures of other suffering Presbyterians for the same Causes, which are not particularly expressed in the foresaid Act. This was a most just Stigma put upon the iniquous Procedure of the infamous Government of the former Persecuting Period, and also, a vindication and doing justice and Honour to the Cloud of Witnesses and Sufferers thro' that Persecuting Period from the Defection to Prelacy, at the Restoration 1660 to the Revolution 1688. and also a clear Vindication of our Covenanted Work of Reformation they suffered for.

And in the above 27 and 28 Acts of the same Parliament dated July 19th 1690, All the Persecuting Laws and Acts of Parliament made in that Persecuting Period, against the Work of Reformation, and the suffering Presbyterians for adhering to the Covenanted Reformation Principles of the Church of Scotland, and Non-conformity to abjured Popish Prelacy, and Non-compliance with the sinful Courses of these Persecuting Times, during the Tyrannical and Arbitrary Government of Charles II. and the Duke of York, are expressly rescinded, and the several Persecuting Acts and Laws cited as above; particularly the Acts of Parliament enjoining the Superstitious Observance of Anniversary Days made in the first and subsequent Sessions of Charles the II his 1st Parliament 1661, which Act condemns the whole Work of Reformation as a publick Rebellion carried on under the specious Pretence of Reformation. Acts ratifying Laws establishing abjured Prelacy. Acts imposing the taking sinful and unlawful Oaths and Bonds contrair to the Covenants. Acts forcing Presbyterians to joyn with Prelacy. Acts Authorising the Persecution of the Presbyterians for hearing the Gospel, and receiving sealing Ordinances from their own Ministers. Acts Authorising the persecuting of Presbyterian Ministers for Preaching the Gospel, Praying to God, and dispensing sealing Ordinances; and that with Death and Confiscation of their Goods, both of Ministers and Hearers. Acts discharging Presbyterian Ministers from ordaining others, or marrying under the Pain of Banishment; and Acts obliging Husband's

bonds to be hable for their wives Fines, for hearing the Gospel. Acts obliging that Tennants be obliged by their Tacks to joyn with abjured Popish Prelacy. Acts for taking the Self-Contradictory Test. Acts asserting the Kings pretended Prerogative. Acts declaring it Treason to take or own the Covenants. Acts declaring it Treason to give supply to the Lord's People, the suffering Presbyterians. Acts making the Preaching and Hearing the Gospel at Conventicles Death and Confiscation of Goods, both to the Ministers and Hearers. Acts obliging Persons to accept Offices to become Persecutors. Acts for having Juslices of Peace to be Persecutors. Acts for taking the Oath of Allegiance asserting the King's usurped pretended Prerogatives. Acts making it Treason and Death to reset or supply the Lord's People. Acts making it Treason for Persons refusing to depone against themselves. Acts appointing the sufferer's Lands to be adjudged for Fines extorted by the Persecutors.. Acts for fining Skippers for transporting the suffering Presbyterians, when flying for their Lives. Acts making it Treason for endeavouring to deliver the Nation from the Tyranny and Arbitrary Government of that Time, and declaring that the Earl of Argyle and those who joined with him in that Expedition, should be for ever declared incapable of Mercy, and bearing any Honours and enjoying any Estate within this Kingdom, and making it Treason to interceed for them. Acts of Annexation of several Lands to the Crown, which were taken from the suffering Presbyterians. Acts made for gifting the Lands of the suffering Presbyterians to their Popish and Prelatick Persecutors for their Activity in carrying on the Tyranny and Prelatick Persecution of that Persecuting Period, as the several Acts cited and rescinded in the foresaid two Acts Rescissory doe more fully bear, and particularly in these two Acts Rescissory, among many others, these three following persecuting Acts made against the Covenants and Work of Reformation are especially rescinded.

The First is the V Act. of the Second Session of the first Parliament of King Charles the II, intituled, *Act concerning the Declaration to be signed by all persons in publick Trust*, The Tenour whereof follows . " I do sincerely
" affirm and declare, that I judge it unlawful to Subjects,
" upon Pretence of Reformation or other Pretences what-
" soever,

" whatsoever, to enter into Leagues and Covenants or to
 " take up Arms against the King or those Commissioned by
 " him, and that all these Gatherings, Conventions, Petitions
 " Protestations, and erecting and keeping of Council Ta-
 " bles, that were used in the Beginning, and for carrying
 " on of the late Troubles were unlawful and seditious,
 " and particularly these Oaths whereof the one was com-
 " monly called, *The National Covenant* (as it was sworn
 " and explained in the Year one thousand six hundred and
 " thirty eight, and thereafter.) And the other entituled
 " *a Solemn League and Covenant*, were and are in them-
 " selves, unlawful Oaths; and were taken by, and im-
 " posed upon Subjects of this Kingdom, against the funda-
 " mental Laws and Liberties of the same; And that there
 " lyeth no Obligation upon me, or any of the Subjects
 " from the said Oaths, or either of them to endeavour a-
 " ny Change or Alteration of the Government, either in
 " Church or State, as it is now established by the Laws of
 " this Kingdom." This *Act* and *Bond* is expressly rescind-
 ed in the foresaid Acts.

The *Second* is the 3 Act of the 3 Session of the first Par-
 liament of King *Charles* the II. (which is a Repetition and
 Ratification of the former) entituled, *additional Act concern-*
ing the Declaration to be signed by all persons in publick Trust
 the Tenour whereof is precisely in the Words of the above
 Bond.

This *Bond* and *Act* enjoyning the taking the same, is
 also expressly rescinded in the foresaid Acts.

The *Third* is the V Act of King *James* VII. first Par-
 liament entituled *Act declaring it Treason to take or own the*
Covenants, dated May 6th 1685. The Tenour whereof
 follows: " Our Sovereign Lord, and Estates of Parliament,
 do hereby declare, that the giving or taking of the *Nati-*
onal Covenant, as explained in the Year 1638. or the *League*
 " and *Covenant* (so commonly called) or written in defence
 " thereof or owning of them as Lawful or Obligatory on
 " themselves for others, shall infer the Crime or pains of
 " Treason," This *Act* is likewise expressly rescinded in
 the foresaid Acts.

And when these persecuting Acts, made against our Co-
 venants are rescinded, then all the Acts made in our reform-

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ing Parliaments ratifying the same, take place; and for a Proof and Confirmation hereof, when the Presbyterian Dissenters renewed the Covenants *National and Solemn League* 1712, they were never challenged by the *Civil Government* for the same, and also, when the *Associate Presbytery and several Congregations*, renewed the said Covenants, they were never challenged for the same; So that the *Seceders* have Law upon their side for *all their Principles*; and ought, and should plead the same, altho' they be most unjustly thrust out of their Churches by the Tyrannical and Arbitrary Government of the present established Church. For the whole of the persecuting Laws made during the Tyrannical and Arbitrary Government of *Charles II.*, and the Duke of York, during that 28 Years of Tyranny and Prelatical Persecution, from the Restoration 1660, to the Revolution 1688, against the Covenants and blessed Work of Reformation; carried on in that reforming Period of the Church, from 1638, to 1650. are all either expressly rescinded, by express Acts of Parliament, or plainly rescinded in *general Rescissory Clauses* in Acts of Parliament made at the *happy Revolution*, as I have shown above; and so the Covenants, and Work of Reformation, in the Year 1638 and 1639, and therest of that reforming Period, are *restored* at the Revolution, both by the *Rescinding* of the *Persecuting Acts*, made against the same, and by *reviving ratifying*, and *confirming* the Acts of our reforming Parliaments, made in that Reforming Period, ratifying and establishing the same. And there is no sound Adherer to the Covenanted Reformation, attained unto in that Covenanting Period betwixt 1638 and 1650. who has a just Regard to our Religion, Lives, Laws, and Liberties, who will speak slightly or condemn that *Wonderful Revolution*, when the three Kingdoms were rescued by the *surprising Favour of GOD*, from the intolerable Tyranny, Popery and Slavery of the *Popish Duke of York* and his Adherents, at the *Glorious Revolution*.

There were *many good and excellent Laws* made at the Revolution (which ought to be had in perpetual Remembrance, and ought to be spoken of to the thankful Remembrance of that remarkable Period) reviving and restoring the several Steps of Reformation attained to in that covenanting

nanting Period, betwixt 1638, and 1650. Instance, *First*,
 the Acts making and ratifying the *Claim of Right*, which
 contain the *Church and Kingdoms Grievances* against the
 former Tyrannical and persecuting Period. (2^{ly}.) The
 Acts *Abolishing Prelacy*, and rescinding the Acts establishing
 the same: (3^{ly}.) The Act rescinding the *Act of Suprema-
 cy* in the most extensive Manner, which was one of the great
 Springs of all the iniquous Procedure of that Persecuting
 Period. (4^{thly}.) The Act rescinding, the Act rescissory
 rescinding and abolishing Presbyterian-Government. (5^{thly}.
 The Act restoring Presbyterian Ministers who were thrust
 from their Churches since the first Day of *January* 1661.
 for not complying and joyning with Prelacy and other sin-
 ful Courses of the Times. (6^{thly}.) The Act ratifying the
Confession of Faith and settling Presbyterian-Church-Govern-
 ment, which asserts the *Divine Right of Presbyterian
 Government*, and rescinding all other Acts made contrair to
 Presbyterian-Church-Government and Principles, and re-
 storing the Christian People's right to choose their own
 Pastors. (7^{thly}.) Acts rescinding the *Fines and Forfeitu-
 res* of the suffering Presbyterians, who suffered for not
 complying and joyning with abjured Prelacy and the Ty-
 ranny of that persecuting Period. (8^{thly}.) Act discharg-
 ing the *Zuil Vacance*. (9^{thly}.) Acts against Profaneness,
 (10^{thly}.) Acts abolishing the Power of *Patronage*. (11^{thly}.
 Act rescinding the Laws for *Conformity* to abjured Prelacy.
 (12^{thly}.) Act for rescinding the iniquous and persecuting
 Acts made for persecuting the Presbyterians; and Acts for
 observing superstitious anniversary Days; and Acts con-
 demning the *Covenants*, and declaring the owning of them
 criminal, &c. All which *Wicked Persecuting Acts* were
 rescinded, and the contrair restored in the Parliament
 1690. which were all Steps of Reformation attained unto
 in that reforming Period from 1638 to 1650, and were
 all expressly revived and restored at the *happy Revolution*,
 As is clear from the Acts of Parliament made at the said
Revolution; for this see King *William* and Queen *Mary's*
 Parliament, 1. Session 1. Act 3, 4. 1689. Session 2. Act,
 1, 2, 5, 16, 18, 22, 23, 25, 27, 28, 31, 41. of the
 Parliament, 1690. To which many more good and ex-
 cellent Acts of Parliament might be added made in these

and the rest of King *William* and Queen *Mary's* Sessions of Parliament, which are to be seen, both in the Printed and unprinted Acts of Parliament to this Day ; Besides the *owning, reviving, and restoring* of the whole of the *Covenanted Reformation*, attained unto in the forefaid *reforming Period*, by the Act. 1690. reviving, ratifying, and perpetually confirming all Laws, Statutes, and Acts of Parliament made ratifying, and establishing the same, in our several reforming Periods, and rescinding all Acts, Laws, Statutes, Ordinances and Proclamations formerly made contrary or prejudicial to, inconsistent with, or derogatory from the same, as the said Act more fully bears : So that the whole of the Reformation attained unto in that reforming Period, from 1638 to 1650, is plainly *revived and restored* in the said general Clause, in this and other Acts of Parliament, made at the *happy Revolution*. It cannot be denied, but the principal Part of the Reformation attained to in the Period from 1638 to 1650, was the Purity of *Doctrine*, contained in our *Westminster Confession of Faith* ; which altho' it was received and adopted by the Church of *Scotland*, Anno, 1647. and ratified by the Estates of Parliament 1648. Yet was *never embodied* into the Civil Laws of *Scotland*, until it was done by the forefaid Revolution, Act 1690. As above : So that it is a great mistake, and not matter of Fact, to say, That all the Reformation attained unto in the forefaid reforming covenanting Period, betwixt 1638 and 1650, were neglected and passed by, and buried at the Revolution ; When we Testify against what is wrong or wanting in the Revolution Establishment, we should also, at the same Time, acknowledge what is right in the same according to the Scripture Precept and Example Revelation, 2 and 3 Chapters ; Especially when we are partaking of the Benefit of the same which is both agreeable to Scripture and Reason.

There are several *Mistakes* in the *Act and Testimony* printed 1737. page 49 of the *first Impression*, and in the *Acknowledgement of Sins* before the *Band* for *renewing our Solemn Covenants*, page 101. as is evident from the foregoing Remarks, which Mistake should be corrected and amended. Such as, (1.) That the present Church Govern-

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ment at the Revolution 1690, was entirely settled according to the civil Establishment in the Year 1592. (2.) That all the Legal Securities given to this Church in that Covenanting Period from 1638 to 1650, are over-looked and passed by at the Revolution. (3.) That all the Acts of the first Session of King *Charles II*'s. first Parliament, together with the infamous Act Rescissory (*Anno 1661*) are standing unrescinded. (4.) That all the steps of Reformation attained unto in that Covenanting Period betwixt 1638 and 1650, were neglected and passed by at the Revolution 1690. (5.) That in settling of Presbytery at the Revolution, all that was done against a Covenanted Work of Reformation in the first Session of Parliament of King *Charles* after his Restoration is left untouched. (6.) That the second Act of the second Session of the Parliament 1661, declaring null and void the Proceedings of that faithful General Assembly at *Glasgow* in the Year 1638, is unrepealed. (7.) Also it is a Mistake in the said Act and Testimony, Page 28. where it is said that King *Charles II*, was Crowned at *Scoon* upon the first Day of *January 1650* whereas Mr. *Douglass* Sermon at the said Coronation, and the Form and order of the said Coronation; And Mr. *Brown* in his Apologetical Relation from Page, 64 to 67, clearly and undeniably proves, that he was not Crowned till the first of *January 1651*. As also several of the same mistakes and Errors are likewise in the Plain Reasons: All which ought to be corrected and amended. We should neither call Church nor State worse than they are. It is no Shame for a Man, or a Society of men to confess and acknowledge their Mistake. It is reported of the great *Augustine*, that after he had wrote and published 60 Volumes of his Works in Folio, that he read them over, and published another Volume of Retractions of the Errors he had published in the same; And he had more Honour by that one Volume than by all the other 60. And the Assembly of Divines at *Westminster* in their Exhortation to the taking of the Solemn League and Covenant Printed in the Confessions of Faith, speaking of Mistakes, or contradictory Oaths Page 104 say, "If yet there should be any Oath found unto which any Minister or others have entred, not warranted by
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“ the Laws of God and the Land, in this Case they must teach themselves and others, that such Oaths call for Repentance, not Pertinacy in them.” And the same Assembly of Divines, in the 4 Section of the 22 Chapter of the *Confession of Faith*, declare that an Oath cannot oblige to Sin. In consequence of which, viz, that no Oath can oblige to Sin. If the separating Brethren can make good that the *Burgess Oath* is sinful, then they gain their Point; But it being the same *True Religion* mentioned in the *Burgess Oath* which we are bound unto in our *Covenants National and Solemn League*, then it cannot possibly be unlawful in the *Burgess Oath* and lawful in the *Covenants*, being both built on the same Basis.

This Mistake is in Part confessed and corrected by what the Associate Brethren, who deservedly say in their *Answer* to Mr. *Nairn*, Page 50, where, speaking honourably of the said wonderful Revolution, say, “ At and since the “ *wonderful Revolution*, Anno 1688. the three Kingdoms “ have been rescued by the surprising Favour of God, from “ intolerable *Tyranny*, *Popery*, and *Slavery*: And, “ this Presbytery dare not, without ingratitude to God, “ and injustice to the Subject, presently under Consideration *dissemble* or *lightly esteem* the *Stigma* then put upon “ the infamous Government of the former Period; The “ *Justice* and *Honour* done to the *Cloud of Witnesses* and “ *Sufferers* thro’ the same by the Act rescinding *Fines* and “ *Forfeitures*, as also, what *Security* is given, by the present Civil Government, unto our *Religion*, *Lives*, and “ *Liberties* such as no other People now on Earth enjoys “ the like.” See also the said Revolution honourably and deservedly commended in the first Impression of the Act and Testimony, Page, 47. 48.

I am perfectly surpris’d and astonished, to hear some Secceders expressly plead, That they have no Law upon their Side for their Principles, whereby they make the Work of Reformation, which they are pleading for, and carrying on plain Rebellion and themselves a Company of Rebels: Whereas they have both the *Reformation* and *Revolution Laws* upon their Side, and ought to plead the same for the Defence of their principles. Our worthy and much honoured Reformers pled all the Laws, Clauses, and Articles of

Laws

Laws in Acts of Parliament for the Defence of their Principles, although there had been several Things wrong in the same Acts, as are to be seen in the Acts pled upon, and insert in our *National Covenant*; in which Acts many Things were wrong; but now if any Thing be wanting or wrong in an Act of Parliament, be it never so good, all is presently condemned in Bulk, because of that which is wrong; or if they suppose it is wrong altho it be not so. Our Reformers when they met with Laws speaking obscurely or ambiguously, they explained the same against the Makers thereof, because they could have spoken more plainly, *Catherwoods History*, Page 193. whereas when the Seceders explain such Laws, they explain the same against themselves, and for the makers of the said Laws, which is a wrong and erroneous Way of Reasoning. There is no Inconsistency betwixt an approving and pleading what is Right in an Act of Parliament, and either excepting or testifying against, or condemning what is wrong in the same Act of Parliament, only Instance the Parliament in the foresaid Act 1690, most justly excepts against the Corruption of Patronages established both in the 114 Act of Parliament 1592, and in the 6 Act of Parliament 1640. and yet approves and ratifies all the rest of the said 114 Act of Parliament, 1592, to which many more Instances may be added wherein many bad Clauses and Parts of Acts of Parliament are rescinded, and that which is good and right are established in the very same Act.

For this, also see one of the above Acts of Parliament, where the *Persecuting Part* of an Act of Parliament is rescinded; and the rest of the same Act is not: which is, Act 2, Session 1. of King *Jame's* Parliament, that Wicked Part of this Act that is rescinded is a Part condemning our *Reformers* as Rebels, and asserting the King's absolute Power, and making the People Slaves.

It was always the Principles and Practice of our worthy and renowned Reformers to plead for Reformation, from what was right in Acts of Parliament: But we plead against the same Work of Reformation and ourselves, both from what is wrong or wanting in Acts of Parliament: as if our Work of Reformation was contrary to Law and so hold our Reformation as Rebellion and our selves as a
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parcel of Rebels, to the weakening of our own Hands, and the exposing our selves to the Laughter and Mockery of Adversaries and the Fury and Wrath of the Government. Tho' there had been no more but the Reformation of the Church of Scotland before 1592, ratified by Law since the Revolution, to which we are bound unto by our Covenants, both *National* and *Solemn League*, it ought not to be condemned, far more when *that* and the *second Reformation Period* from 1638 to 1650, is ratified since the said Revolution, the same should not be condemned.

The *Commission* of the *General Assembly* of the Church of Scotland, gives a true *Interpretation* of Laws in their *Supplication* to King James the VI Anno 1585, in *Catherwood's History* page 193 " They that may speak plainly in making, of Laws, Contracts or doing such Things, and speak obscurely and ambiguously, such Contracts and Laws are to be expounded against the Maker or Former, ' Because they could speak more plainly. But some *Seceders* do the quite contrair, by explaining the Laws against themselves, contrair to the foresaid Principle of our worthy Reformers. As also it is directly contrair to, and condemned by an express Article of the Claim of Right to stretch obsolete and persecuting Laws against the Truth, and the Owners thereof particularly in the Case of the late Earl of Argyle to the Scandal and Reproach of the Justice of the nation. But if it be such a scandal to the late Persecutors, to stretch Laws against the suffering Presbyterians in that persecuting Period, what must it be to the seceders pleading for the old persecuting Laws both against themselves and the Cause they own, when no Person is requiring such a Thing at their Hands, which is an erroneous Way of Reasoning, not only like people out of their way, but rather like self-murderers or the Actions of Persons out of the right exercises of their Reason, whereas, these very Laws are just for them as is clearly proven above.

If the civil Government were doing this, we could not help but suffer : But for *Seceders* to do it against themselves, when it is upon their side, is very strange Conduct, And, whether it be done to expose the Government, or their own Ignorance, is best known to themselves. There are

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none who ought to be so glad (as *Seceders*) to hear, that the Act *Rescissory* is rescinded by Law, and there are none so far against hearing told the said Act is *rescinded* as they, which is a Mystery to me.

King *William* of blessed Memory, made more good Laws in his first Parliament at the *Revolution* for the Security of our Religion, Laws and Property, than ever were made in a Parliament in *Scotland*, since our first Reformation from *Popery*: Several of which are cited above, and the rest to be seen in the printed Acts of Parliament. It is the Sin of the *Seceders* to speak so much against, and pour such Contempt upon the happy and glorious Deliverance, which God wrought for these Nations at the *Revolution*, for which the Lord is contending with them at this present Day.

There was one of the separating Brethren's Elders, who said to another Elder, who told me, That they were doing all they could to bleacken the *Revolution*, or make the *Revolution* a *wrong Settlement*; for, if they got not that done, their *whole Cause* would *fall* to the *Ground*: If this be a *Christian Spirit*, let the World judge, we should call Things neither better nor worse than they are; but tell the Truth of every Person and Party, without Respect of Persons. The *Scripture Rule* is rather to put the best Construction upon Things, and judge charitably. Truth needs no Lies to support it, I grant there has not been such an honourable Mention made of the last glorious *covenanting Reformation Period*, in the *Revolution Settlement*, as ought deservedly to have been made, but when we are commanded not to despise the Day of *small Things*, certainly we should not condemn the Day of *great Things*. But whoever condemns the *Revolution Establishment*, they will not only condemn our Reformation Establishment, which is ratified at the *Revolution*, and all the good Acts made at the said *Revolution*, which we ought not to bury, but also they will revive all the old persecuting Acts, and bloody murdering Edicts issued forth against the suffering Presbyterians; the Acts made in Favours of Prelacy; the Acts *Rescissory*, the Act of Supremacy, and all the rest of the persecuting Acts made, declaring our Reformers, Rebels, and our Work of Reformation, *Rebellion* in that persecuting Period, which were all rescinded and abolished by the *Revolution Establishment*;

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blishment; and so their last Error will be worse than their first. If we condemn all Churches Constitutions, because of some Defects and Corruptions about them, then will we condemn the Constitution of this Church in all our reforming Periods; for there was no Period in which she had not some of the same. 2dly. These that condemn the *Revolution Establishment*, or present *National Profession* of the *true Religion*, they condemn our *Confession of Faith*, *Catechisms*, our *Directories for Worship*, our *Books of Discipline*, and *Form of Presbyterian Church Government*; for these are the *true Religion* presently *nationally professed* and *authorised by Law*, as above: And perhaps those who condemn the *national Profession* of these received Standards this Year, may condemn themselves the next Year. We are always to make a Difference betwixt the *true Religion* contained in our received Standards, and the Corruptions of the Times; in regard that we are by the *Burges's Oath*, the *Covenants*, and the *Bond* (subscribed at renewing the Covenants) bound to continue stedfast in the Profession and Defence of the one, contend and bear Testimony against the other. If it be said, that what is said above weakens the *Secession*, I answer, The Testimony of the *Associate Presbytery* was not against the *true Religion settled and professed at the Revolution*. And that the *Grounds of Secession still remain*, will appear by seriously reading the Reasons of not acceding to the *Judicatories* of the established Church, and their *Declination*; and it is lamentable, that the *Judicatories* of the Church are so far from removing the *Grounds of Secession* from them, that they have greatly increased them, by their *Heaven-daring*, *God-dishonouring*, and *Generation-killing Conduct*, in the Matter of Mr. *Leechman's Sermon*. But the Committee of the Presbytery of *Glasgow*, in their printed *Remarks*, &c. are justly commendable, for what they say against Mr. *Leechman's Sermon*, especially *Page 44 and 78*, the omitting of a seasonable Testimony against them in that Matter, was where the *Associate Synod* lost their Way, and I fear one of the principal Causes of God's Anger against them. But it is comfortable, that that Matter is now to be gone about, which, to be sure, is a taking up the Ground they have lost; at whose Door this Neglect lies, is well known, and I am sure the separating
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Brethren may cry *guilty*, and by the great Number of violent Settlements ordered to be made *last Assembly*.

But least I should be here mistaken, as if I had resiled from our *Reformation Principles*, and were pleading for the present *Church*, I hereby declare, that I have no *Design*, or *Intention* to vindicate or defend any *Evil*, *Corruption* or *Defection*, or *sinful Course* in the *present Church*, or strengthen the Hands of the Joiners with the same; but gives my hearty and publick Adherence to all the *faithful Testimonies* that have been given to the *Doctrine, Worship, Discipline, Government*, and *Reformation Principles* of the *Church* of *Scotland*, as professed, and happily established in her several reforming Periods, to which we are bound by the *National Covenant* of *Scotland*, and the *solemn League and Covenant* of the *three Kingdoms*, and against all the *Evils, Corruptions, Defections*, and *sinful Courses* of *Apostacy* and *Backsliding* from the same, both in former and present Times, only what is right in the present *Church*, I never did nor intend to condemn; and when I testify against the *Corruptions* in the present established *Church* on the one Hand, I also testify against the *sinful Separation* and *Extravagancies* of the *separating Brethren*, and their *Adherents*, on the other.

I lay my Account with Censures from sundry Persons and Parties, pretended Friends and false Brethren: But since I have aimed at telling the Truth, after the utmost Search which I could make for the Vindication of Truth, without respect of Persons or Parties, I cannot help it. I never tell my Judgment but I give my Reasons: I pretend to no *Infallibility*, I am still lying open to Light, and if any shall convince me of any Mistake, I shall acknowledge the same: For it is true, Strictness to correct and reform Mistakes, and amend the same, whether in Principle or Practice, and let *Truth* have the *Victory*, and let *God* have all the *Glory*.

G E O. P A T O N.

Linlithgow, 26th September, 1747.

P O S T S C R I P T.

AFTER I had wrote what is above, I went to *Thomas Smith* elder, in *Stanhil*, near *Bababachley*, yet alive, who was one of those who suffered under that *persecuting* Period, and was at the *Revolution* 1690, then a Man of 24 Years of Age, (to see what Account he could give me concerning the rescinding the *Act Rescissory* and the *Revolution Settlement*.) Who informed me, That he, and other suffering Presbyterians who had suffered under the late *Tyranny* and *Persecution*, gave in their Grievances, (by Way of Representation and Memorial) both to the Convention of Estates and Parliament at the *Revolution*; which were kindly received, and promised to be redressed: Among which the *Act Rescissory* was one of the principal Grievances, and Matters complained upon, as well as upon the *Tyranny* and *arbitrary Government*, and *Persecution* during that *persecuting* Period. All which Grievances were redressed in Bulk, in the Acts abolishing *Prelacy*, rescinding the *Act* of *Supremacy*, restoring Presbyterian Ministers, ratifying the *Confession of Faith*, and settling Presbyterian Church-Government. *Acts Rescissory* rescinding the *persecuting* Laws, Acts restoring the Fines and Forfeitures, and other good Acts and Laws made in that Parliament 1690, at the happy *Revolution* above mentioned. He also told me, That all the *Acts Rescissory*, and all other Acts made contrary to Presbyterian Principles and Government, were expressly rescinded in the foresaid fifth Act of Parliament 1690. And for further Proof hereof, see the same in the Book, intituled, *A short Memorial of the Sufferings and Grievances of the Presbyterians in Scotland*, printed 1690, and in *Page* second. The wicked *Act Rescissory* is insert in the very third Grievance, the Heads of which Grievances were summed up in the Claim of Right, and Articles of Grievances, and given in to King *William* and Queen *Mary*, (at their Acceptance of the Crown of *Scotland*, and taking the *Scots Coronation Oath*) to be redressed in Parliament: Which was done accordingly, as above, and is printed with the *Claim of Right*, in the printed Acts of

of Parliament, Vol. III. Page 155, 642, 643, above mentioned. He also told me, That all that was then sought from the State was granted, and they got the Laws made so to their Mind, that there were no Complaints upon the Laws, which is a further Confirmation of all that is said above.

And when I further asked him, What was the Reason of settling the Church at the *Revolution*, upon the Act of Parliament 1592, and not upon the *Reformation* in the Year 1638? He answered, as to the settling of the Church upon the Act 1592, the only Reason of that was, then we had the King and Parliament countenancing and going along with the Church in *Reformation Work*, and establishing the same: Whereas in the Year 1638, the King was an Enemy to the Church and Work of *Reformation*, and opposed all *Reformation Work* to the Day of his Death, except what he was forced to in the Year 1641. And what King *Charles* the Second, his Son promised at his Coronation, he also publicly broke, and revoked the same: And also persecuted the Church till the Day of his Death. And King *William* being an entire Stranger to our Church-Government and State, it was thought proper to lay these Things before him, to let him know the Antiquity of our Church's State; but, in the 1690, the Parliament included the hail covenanted Work of *Reformation* carried on in that reforming Period, from 1630 to 1650, and revived and ratified all the Acts and Laws, establishing the same, which supplied any Defect in the said Settlement, as the Act itself (above) more fully bears. And it is that *Reformation* Period and Establishment 1592, that both the *Burges's Oath*, the *National Covenant*, and the *Solemn League and Covenant*, expressly binds to, but binds to none of the Corruptions either in these reforming Periods, nor ever since.

King *William* and Queen *Mary*, both took and subscribed the *Scots Coronation Oath*, at their Admission as King and Queen of *Scotland*, in which royal Oath, they were obliged to rule and defend us, according to the laudable and righteous Laws of the Nation, and to govern us according to all that is contained in the *Covenant*, and the Laws establishing the Work of *Reformation*, as the said Oath

Oath above more fully bears. And the King since the *Revolution*, particularly King *William* of blessed Memory, tho' he took not the *Covenants*, yet has done more for the covenanted Work of *Reformation*, and for the persecuted Ministers and Professors of the Presbyterian reformed Religion in the Church of *Scotland*, than all our covenanted Kings : Such as King *James* the Sixth, and King *Charles* the Second ever did. Instance the Parliament's restoring all the Fines and Forfeitures, beginning at Mr. *James Guthrie*, and ending at Mr. *James Renwick* inclusive, and restoring them to their Honours, Forfeitures, good Names and Reputation : As also the rescinding the persecuting Laws, likewise all the Parts of our Doctrine, Worship, Discipline and Government, which have the first Place in the *Covenants*, are established in the foresaid Acts of Parliament, particularly in the sixth Act of Parliament 1707, in which Act, the Doctrine, Worship, Discipline and Government of the Church of *Scotland* is more expressly mentioned and established, than in any Act of Parliament made since our first Reformation from *Popery*, and which we are all bound to maintain and defend by our *solemn Covenants*. Whereas these two covenanting Kings were commonly either Opposers, or Persecutors of the same, and the sound Adherers thereunto : And if we get not better covenanting Kings than ever we have had, we need not care, although we never see more of them. There is found amongst us to this Day, a sinful and shameful Ingratitude both to God and Man, for our merciful and wonderful Deliverance at the late happy *Revolution*, especially with the reverend Mr. *Gib*, and his separating Brethren, and their Adherents. And our Unthankfulness and Ingratitude for such a wonderful and remarkable Deliverance from *Popery*, *Prelacy*, *Tyranny*, and *Slavery* at the *Revolution*, may provoke a just and holy God, to give us up to the Hands of those, or the like cruel and blood-thirsty Enemies, (if Mercy and speedy Repentance prevent not the same,) of whom we were lately in very great Danger by the *Popish Pretender's Popish Son*, at the Head of an Army of *Malignant, Prelatich, Popish, Jacobitish Rebels*, who robbed and plundered thro' this Island. as they did under the persecuting Period : From whose Rage and Tyranny we were mercifully delivered

vered at *Culloden Muir*, upon the 16th Day of *April 1746*, by the Hand of Duke *William*, as the illustrious Instrument under God, of our so remarkable and glorious Deliverance : Who was made like another King *William* to these Nations, a lasting Remembrance of which we ought always to keep deeply imprest on our Memories.

To conclude what is said above, it is clearly proven, that all the Acts *Rescissory*, and all Acts, Statutes, Ordinances and Proclamations, that ever were made against the true Religion and Work of Reformation, are rescinded and abolished. 2dly. That all Laws, Statutes and Acts of Parliament, that ever were made in Favours of true Religion and Work of Reformation, are revived, ratified, perpetually confirmed and established in *Scotland*, and as far as in Favours of the true Church of Christ in *Scotland*. 3dly. That the true Religion as nationally professed in the several reforming Periods of this Church, is presently professed and authorised by Law, and so there is no Ground for the 13 separating Brethren, and their Adherents, condemning the religious Clause of the *Burgess Oath*. And, 4thly. that whoever condemns the *Revolution* Establishment, condemns the *Reformation* Establishment of this Church in her several covenanting reforming Periods, in regard that the same is included, homologate and corroborate in the same, as the foregoing Remarks does clearly and undeniably prove.

PETITION *presented to the Chancellor and Council, in Name of all the Men, Women, Children and Servants of Edinburgh, against the Service-Book, 1637.*

My Lord Chancellor,

UNTO your Lordship humbly shews, We Men, Women and Children, and Servants, Indwellers within the Burgh of *Edinburgh*, That whereas we being urged with this *Book of Service*, and having considered the same, we find many Things therein so far different from that *Form of God's Worship*, universally received and professed within this Kingdom : and WE BURGESSES, being, at our Entry and Admission, deeply sworn for the Maintenance

fiance thereof, that now makes our Hearts to tremble, and
 our weak Consciences will not suffer us to embrace and
 practise this urged Service. We have this long Time past
 winked at some former Alterations, being put in Hope, that
 no further *Negotiations* should follow. But now we being op-
 pressed with our just Fears, to see ourselves deprived of
 that Liberty in serving GOD, which ever hath been appro-
 ved by Church and Kingdom: In Place whereof, We are
 now like to be constrained to embrace another, which hath
 neither been asituted, nor received either by *General As-
 sembly* or *Parliament*: In such Extremity, We are most
 humbly to supplicate Your Lordships to consider our pre-
 sent Estate, and that this Business is a Matter of so great
 Weight and Consequence, as should not appear to be a
 needless Noise of simple Women, but it is the absolute
 Desire of all Our Hearts for Preservation of TRUE RELI-
 GION amongst Us, which is dearer to Us than either Es-
 tate or Life. And therefore We do humbly crave, That
 as this rest of the Kingdom, so We may have a Time to
 advise, and that Your Lordships may find out some Way,
 whereby We may be delivered from the Feat of this, and
 all other *Innovations* of this Kind, and have the Happi-
 ness to enjoy the TRUE RELIGION, as it hath been by
 the great Mercy of God reformed in this Land, and autho-
 rised by His Majesty, who may long and prosperously reign
 over Us, and Your Lordships Answer, &c.

E R R A T A.

Page 4. Line 28. for *that* read *this*. P. 8. l. 5. for *Sta-
 tues* r. *Statutes*. P. 18. l. 28, for *to* r. *the*. P. 26.
 l. 17. for 13. r. 23. P. 28. l. 22. for *Act Rescissory made
 against the covenanted Work of Reformation not being rescinded
 in the first and second Session of Parliament 1661. r. Act Re-
 scissory, and other Acts made against the covenanted Work of
 Reformation in the first and second Session of Parliament 1661.
 Who say they are not rescinded*, P. 30. l. 22. for *Rescissory
 r. Supremacy*. l. 27. for *Inquisition* r. *Iniquus*. l. 29. for
Ezra 17. r. 1. 7. l. 35. for *Agreement* r. *Argument*. P.
 30. l. 36. for *allow* r. *all our*. P. 33. l. 39. for *oth* r.
both. P. 37. l. e. for *the three above* r. *the above*. P. 37. l.
 3. for *Acts* r. *Act*.



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